

JUGAT PRAKÁSH RÁDHÁSOÁMÍ

A GUIDE FOR THE PRACTITIONERS OF
SURAT SHABD YOGA
OF THE
RÁDHÁSOÁMÍ FAITH
BEING
TRANSLATION INTO ENGLISH
OF THE DISCOURSES OF
PARAM PURUSH PÚRAN DHANI
HUZUR MAHARAJ

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PREFACE

The exact processes for the performance of the practices of *Surat Shabd Yoga* constitute the confidential portion of the *Rádhásoámí* Religion, revealed by the Supreme Father *Rádhásoámí Dayál* Himself. They are explained at the time of initiation, after the conditions imposed for initiation have been accepted. The person initiated is required to give a solemn undertaking not to disclose the methods of the practices of *Surat Shabd Yoga* to anyone.

"*Jugat Prakásh Rádhásoámí*" contains discourses of Param Purush *Púran Dhani Huzur Maharaj*, the second Sant Sat *Guru* of the *Rádhásoámí* Faith. '*Jugat*' means method or process, and '*Prakásh*' means light. In this book light has been thrown on the method of overcoming the obstacles encountered by a practitioner of *Surat Shabd Yoga*. The actual processes are not given here.

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S. Omachandwari

JUGAT PRAKÁSH RĀDHĀSOĀMĪ

OBSTACLES IN THE SPIRITUAL PRACTICES AND HOW TO REMOVE THEM

1. Some persons complain that they do not have the bliss of concentration during *Bhajan*, or that they have had no inner experiences. The reason is that at the time of *Abhyās* or devotional practice, their mind is either engaged in worldly pursuits or desires, or that they sit in *Bhajan*, soon after doing some worldly acts or ruminating about them, or that they are unable to know and appreciate, whatever they see or hear internally.

2. It is clear that whenever a person, at the time of *Abhyās*, raises in his mind the thoughts and desires of the worldly affairs, the currents of *Man* (mind) and *Surat* (spirit) would, at that time, flow towards the sense-organ concerned. As the mind is capable of doing one thing only at a time, and the spiritual bliss is only discernible higher up, or in the higher current, how can, therefore, the bliss or pleasure of *Bhajan* be had, unless the current of the mind is turned upwards and contacts the spirituality of the higher plane ?

3. Whoever sits in *Bhajan* or devotional practices, while thinking of some worldly object or after finishing some worldly work, his mind and spirit are then saturated with the currents of worldly

desires at that time, and his attention and tendency would be downwards. So, unless he turns his attention in right earnest and sits in *Bhajan* with deep love and yearning, his mind and spirit would not be earnestly and wholly engaged in *Bhajan* and therefore no bliss would be perceived. In the circumstances, it is proper for him to recite thoughtfully some hymns of Chetáwani (warning) or *Virah* (deep yearning) or *Prem* (love and devotion) from the *Barí Pothí*, *Sár Bachan* Poetry, and thus divert his attention. Then, of course, he can derive some bliss and pleasure in *Abhyás* (spiritual practices).

4. There are some persons who, after knowing the secrets of heavenly spheres, desire that the first sphere should be open before their eyes immediately. Whatever glimpse they get of that region, they wish that it should permanently remain before them, and if they hear the sound of the first stage, they do not properly appreciate it, or do not pay proper attention to it. For this reason, the devotional practices appear to them dull and insipid. The vision of the third *Til* or of *Sahas-dal-kanwal* and constant contact with these are not an easy affair, for these are the regions of the Virát Swarúp or infinite expanse and *Brahm*. The vision of these regions, quickly and constantly, is, rather, difficult. Their occasional glimpse or hearing of the bell-sound is also a good indication. Gradually the sound will become clearer and closer, and glimpses of the form of the deity of that region will also be occasionally seen.

5. It is but proper for a devotee, to continue his spiritual practices with love and faith. It should be understood, that the object of the devotional practices of the *Sant Mat* is to elevate the mind and the spirit, which are tied in *Pind*, to *Brahmánd* and beyond it. If one fixes his mind and spirit, in *Dhyán*, at the first or the second stage, and allows them to stay there for some time, he is sure to experience the bliss of concentration and elevation, irrespective of the fact, whether he sees anything or not. Similarly, he who fixes his mind and spirit at the time of *Dhyán* and *Bhajan*, and gradually takes his spirit and mind towards the centre, from where the sound is coming, he will then surely feel the bliss of *Bhajan*. It is, therefore, proper that at the time of *Dhyán* and *Bhajan*, leaving aside all thoughts of the world, he should fix his mind and spirit at the first stage. If they do descend or go astray, they should be drawn up and fixed there. If this is done repeatedly, the *Shabd* will become partially audible, and the Form (*Rúp*) will also be visible to him, and the bliss of concentration and elevation will also be had.

6. For doing all this, it is necessary to have a sincere yearning and longing, *i.e.*, *Virah* and *Prem* of a lesser or greater degree. If, at the time of *Abhyás*, the mind does not come under control, then it is necessary to read with attention, some such hymns of *Virah* and *Prem* or *Chetáwani* from *Sár Bachan* Poetry, as may appear to him to be more effective, and then he should sit again in *Bhajan*. If this is done, the condition of the mind will

be changed, to a certain degree, and *Bhajan* will, more or less, be correctly performed.

7. One should, often, so argue with his mind that when it is engaged in worldly affairs, it does not pay any attention to *Parmásth* ; why should the mind then think of the worldly affairs when engaged in *Parmásthí* pursuits ? He should, off and on, pray at the Holy Feet of the true Supreme Being, that his mind may be purified, and he may be able to sit in *Bhajan*, with all his attention drawn in. A little thought will enable a devotee to realise that at the time of *Bhajan* and *Dhyán*, if he thinks of the world, he is guilty of great disrespect to the Supreme Being. As, if a man, while in the presence of his father or his officer, does not hear them or even look at them but talks to others, how then will they be pleased with him ? Similarly the Supreme Being is also not pleased, and for this 'reason no bliss or pleasure is felt in *Abhyás*. It is, therefore, proper that if one cannot do his *Abhyás* for long, he should do it for a short while, but, as far as possible, he should do his *Abhyás* properly and with attention.

8. While performing *Bhajan* or *Dhyán*, if the body becomes idle or fatigued, and the drowsiness overtakes a devotee, then he should leave his devotional practice, and should stretch his arms and legs, for a short time, and if he feels more lethargic, he should get up and walk a little, and thereafter sit in *Abhyás* again.

9. When at the time of *Bhajan*, one has a feeling of unconsciousness, or absent-mindedness,

then he should do *Sumiran* (of the Holy Name) and *Dhyán* (of the Holy Form) for a few minutes, and if this state of semi-consciousness is not removed, he ought to continue this practice of *Sumiran* and *Dhyán* till he regains his full consciousness.

10. When evil thoughts or thoughts of the world do arise, they should be removed with the help of *Sumiran* and *Dhyán*, and if such thoughts persist, *Bhajan* should be postponed and *Sumiran* and *Dhyán* should be performed, and when such thoughts disappear, *Bhajan* should be resumed. But when the mind is too turbulent and does not permit even *Sumiran* and *Dhyán* to be performed, then *Bhajan* and *Dhyán* should also be stopped. At that time some hymns should be read and recited with rapt attention and fully understanding their meaning, i.e., each line should be read four or five times and its purport should be fully brought home to one's mind and applied to one's self. Then *Abhyás* may be resumed again. But if the mind does not apply itself to *Bhajan* and engages itself in unnecessary thoughts, the devotee should give it up altogether for the time being. He should sit in *Bhajan* at some other time.

11. The current of *Rádhásoámi Dayál's Dayá* is ever flowing, but its effect will not be perceptible, unless the current of devotee's spirit and mind touches it or mingles with it. This will only be possible, when the mind and the spirit get engaged in *Abhyás* with *Virah* and *Prem*. This may also happen, when a devotee, for some reason or the other, is wholly

dissatisfied with the world and sincerely prays to *Rádhásoámí Dayál* for His grace and mercy, or when he is met with some sort of real danger and prays sincerely for *Rádhásoámí Dayál's* grace. If the devotee sits in *Bhajan* with such feelings, he will surely experience some Dayá (grace) and will, to a certain extent, enjoy internal bliss and peace of mind.

12. No bliss will be perceptible in *Bhajan* on the day, when there is any excess or irregularity in eating and drinking. If one acts in a manner that causes harm to any one or is likely to cause harm, then also he will not meet with internal bliss in *Bhajan*. By over eating, the current of spirit does not go up in *Bhajan*, and by doing sinful acts, the flow, of the current of the mind and spirit is downwards. A devotee should, therefore, bear these two things in mind and should, as far as possible, guard against these.

13. If someone's mind is inordinately attracted towards some particular worldly affairs, or towards some particular person, or entertains strong feeling of enmity or grudge against anyone, then also he will have little love in the Holy Feet of the Supreme Being, and for this reason, his mind will not apply itself to devotional practices, and he will find little pleasure in them.

14. To sum up, therefore, a true *Satsangí* should as far as possible, detach himself from worldly affairs every day, and should increase his love and attachment in-the Feet of the Supreme

Being. The extent to which his mind gets relieved of worldly attachments, his love in the Feet of the Supreme Being will increase and the bliss of *Bhajan* and *Dhyán* will also be felt in a greater degree, and he will experience internally greater *Dayá*.

15. If a man exercises no control over his mind in indulging in thoughts of sensual pleasures, nor does he check himself from enjoying them, and yet desires that, by the grace, his mind may be completely purified, then, in this way, *Dayá* cannot come to him. He should, so far as possible, control his mind. If he fails in his efforts to do so, he should feel repentant and should be ashamed of himself. He should frighten his mind with the idea that, in future, he will have to suffer serious consequences, and he should also pray now and then. Then, perhaps, the condition of his mind may change gradually. Such a person should, whenever his mind errs or goes wrong, on that particular day, besides prayer and feelings of shame and repentance, devote almost twice as much time to *Sumiran*, *Dhyán* and *Bhajan*, as on an ordinary day. By so doing, the impurity resulting from greater indulgence in sensual pleasures, will be removed and reduced, to some extent, on that very day.

16. Let it be understood that the five evils, viz., *Kám* (passion or desire), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment) and *Ahankar* (pride), and the ten *Indriyas*, which lean towards the world, are all opposed to *Parmásth*. Of these, particularly *Kám*, *Krodh* and the sense-organs of tongue, eyes and ears, when they indulge in a greater degree

than what is appropriate and due, cause greater disturbance in devotional practices. They should always be guarded against properly.

- (1) By greater and improper indulgence in *Kám* (passion) the mind and the spirit are diverted downwards. For this reason, no pleasure will be felt in *Abhyás*.
- (2) While in anger the current of the spirit gets more diffused in the body and outside. So no internal pleasure will be experienced during *Abhyás*.
- (3) The sense-organs of eyes and ears by seeing and hearing many undesirable forms and objects, create thoughts about them during *Abhyás*, and cause disturbance and do not allow the spirit to secure the bliss of *Bhajan*.
- (4) The sense-organ of tongue, by eating delicious and tasty food in a greater quantity than needed, and by indulging in unnecessary and useless talks, gives, rise to slackness, languor and dirty thoughts or impure desires, in *Abhyás*.

It is, therefore, proper that, as far as possible, one should be cautious and careful about these, or else these will always be causing disturbance during *Abhyás*.

17. He, whose heart is filled with yearning and entertains true love in the Holy Feet of the Supreme Being, can hear *Shabd* (internal sound).

As the region of the Supreme Father is far away, and one cannot expect to get His *Darshan* (vision) soon it is also a thing of value, if a devotee gets a glimpse of His effulgence, now and then. By seeing this even he will become unconscious of self and will go on increasing day by day, and one day the task will be completed.

18. When one sits in *Abhyás* (spiritual practice), and at that time feels devoid of Prem (love) or Virah (yearning), he should, by thinking of his own deficiencies, create *Díntá* (humility), and should apply himself to *Bhajan*, with prayers. Then surely his mind will be steady and will get bliss ; for when the mind is humble, Prem will dawn to a certain degree. The effect of prayers on the mind is that it, more or less, will create Prem and it will, in turn, be responded with Dayá from the other side (*Rádhásoámí Dayál*).

19. One should so watch his mind that unnecessary thoughts may not arise and if they do, they should be checked and controlled and, as far as possible, he should not look at the faults of others nor criticise them. One should always keep an eye on his own shortcomings and try to remove them.

20. Ten *Indriyas*¹, four *Antah-Karans*², and the

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1. Ten Indriyas are five sense-organs, viz., ears, eyes, nose, tongue (taste) and skin (touch), and other five organs of action, viz., organ of speech, hands, feet, the genital and the anus.
 2. Four Antah-Karans are Internal Organs, viz., Mana (mind), Buddhi (intelligence). Chit (attention) and Ahankar (ego; I-ness).

five agents (negative), viz., *Kám* (passion), *Krodh* (anger), *Lobh* (greed), *Moh* (attachment) and *Ahankár* (ego), have created a great deal of tumult and activity in the human body. If attention is diverted from them, then only *Shabd* can be heard. To divert attention from this side, and to take it to the other side, is called शौक *Shauq* (earnestness). As a devotee's eagerness increases, he will hear the sound more and more distinctly, pertaining to higher and higher regions, and will enjoy more and more of bliss.

21. It is true, that internal bliss and enjoyment are not perceived by the practice of *Surat Shabd* Yoga, so easily and quickly, as one begins to feel the enjoyment, through his sense-organs, from outside objects. The reason of it is that man has been accustomed to act through his sense-organs for lives together, and also during this life for years, whereas he has just commenced the internal *Shabd* practice, how can it be possible then to secure the results with equal ease from both types of exercises? Besides this, very little time is devoted to internal practices, and out of it, greater part of time is spent in idle thinking or thoughts of worldly affairs. Very little time is spent practically in *Abhyás* (*Shabd* practices). How can then the effect of internal practices be readily perceived? It is, therefore, proper for a sincere devotee to perform his internal practices daily, as much and as correctly, as he can. In case, he does not feel the internal bliss of a high order, then he should examine his own

condition, as to how deeply his mind was attached, prior to his performing these practices, to the world and its objects, and after the lapse of some time, say for a year or two, how far his love for and attachment to the world and worldly objects has been minimised, and how much improvement has been made in his love for and faith in the Feet of the True Lord and the *Guru*, and to what extent his liking for *Bhajan* and *Satsang* has increased.

22. On a self-examination, if a devotee feels that day by day he is being somewhat detached from the world and the worldly people, and is evincing greater interest in internal practices, *Satsang* and recitation of *Bánís* (holy books), and finds more of pleasure internally, and that the enjoyment of the worldly pleasures appears to wane, day by day, then it is a proof that internal bliss is far greater and is more stable, and that the pleasures of the senses are rather trifling, insipid and short-lived. Then it is proper that, as far as practicable, he should devote more time to these practices and he should reduce his yearning for worldly objects gradually. Then in due course of time, he will gain his object one day, and by means of this *Abhyás* he will one day attain true salvation and supreme bliss.

23. Be it known that whatever has been written above, refers to a sincere devotee, who has an unmixed desire to find the true Creator, and attain the salvation of his soul, and who has no desire for any supernatural powers of self-aggrandisement,

and who has sincerely discarded or reduced unnecessary cravings for the pleasures of this world. He will gradually, by performing the prescribed practices, improve his condition. He will detest evil acts and will be inclined to do good and virtuous deeds. While performing internal practices, he will realise that by these practices alone, it is possible to be detached from body, mind and senses. Such a devotee will be able to realise within himself the truth of the teachings of *Sants*, and by the grace and mercy of *Rádhásoámí Dayál*, and his increasing love and faith in His feet, will attain his object one day. Those who are engrossed in their minds with the pleasures of the senses, i.e. in whom the desire for worldly pleasures preponderates, and who are unable to get rid of these or reduce these, will not succeed in improving their condition quickly. If they, however, continue to attend *Satsang* and perform their devotional practices, they will first secure inner cleanliness and thereafter, they will gradually rise higher and their spiritual condition will surely undergo a change for the better.

24. Some *Satsangís* think that, although they have been in *Satsang* for sometime, say for three or four years, and they have been performing the prescribed practices to some extent, yet they have not had any internal experience, nor do they feel any progress in *Abhyás*.

25. This notion of theirs is not correct. The fact is that they are not aware of their condition, or they have not compared their present condition and

inclinations with the past, because if they have sincerely and eagerly joined the *Rádhásoámí* Faith and are practising *Surat Shabd Abhyás*, *Sumiran* and *Dhyán* with some earnestness twice a day, then it is not possible that they will be deprived of the grace of *Rádhásoámí Dayál*, i.e., they may not feel the bliss of these devotional practices at all.

26. Seeing the light and miracles of *Máyá* internally, is partly a sign of grace, and is an indication of the progress in *Abhyás*. A devotee should know that seeing the white light, like moon-light, or lights of five different colours or seeing the sun, moon and stars is also an indication of progress. But, if refulgent houses, gardens and figures of men and women do appear, they should not be looked at too eagerly or covetously nor should a devotee desire for their repeated glimpses. Such objects will, necessarily, be visible to a devotee, while his mind and spirit pass through certain stages in his spiritual progress, but they will soon disappear.

27. The real sign of progress is that a devotee feels some pleasure and bliss in *Abhyás*, i.e., the mind becomes quiescent and engrossed in *Abhyás*, and the sound of the first stage is heard more and more clearly, and near at hand, day by day. During the performance of devotional practices, his mind and spirit getting partly engrossed, become pacific, so much so that occasionally they become totally oblivious of everything else in this world.

28. Such a condition cannot be attained without the concentration of mind and spirit, or their

uplift and union with *Shabd* or *Swarúp*. If a devotee experiences this condition daily or occasionally, it must be understood that *Rádhásoámí Dayál* is helping him onwards, as He deems appropriate, having regard to his state of progress. He is raising and concentrating his spirit and mind and by His grace, also helping him to assimilate the intoxicating bliss. Otherwise many would, in their ecstasy, be prepared to give up their family ties, and their vocations.

29. If a devotee is very little cognisant of the above mentioned conditions during his practices, it is due to the fact that during *Bhajan* and *Dhyán*, he is troubled and disturbed by his thoughts and reveries. He should, therefore, compare the state of his mind with what it was one or two years back. If he is a sincere devotee and a *Satsangí*, then he and members of his family will certainly feel that, comparatively, he has begun to take little interest in the company of worldly people, and worldly affairs, and also in unnecessary and unprofitable engagements. Gradually, he will pay less and less attention to the world. Unnecessary and improper desires and inclinations, for worldly enjoyments and affairs of the world, will also decrease. His love and yearning for *Satsang* and holy discourses, and a firm faith in the Feet of the *Guru*, *Sádh* and the True Creator *Rádhásoámí Dayál*, will increase.

30. If the above noted change can be perceived after the performance of those practices for a year or two, what more proof is needed of the

grace and progress. The real object underlying the principles of *Rádhásoámí* Faith and its practices is that attachment to and desires of the world, be gradually decreased and the mind and the spirit get concentrated and elevated, and be imbued with some internal bliss, because without concentration and elevation of the spirit, the evil tendencies of the mind and senses will not undergo any appreciable change.

31. The Supreme Being *Rádhásoámí Dayál*, knows everything. He knows well the condition and capacity of each individual. Having regard to the worldly ties and vocation of a person, He gradually concentrates and elevates the mind and spirit of every individual to a stage he can put up with. If a devotee prays for a speedy progress, whereby it is apprehended that some harm would be occasioned to any of his worldly affairs or that it would injure him physically, He does not grant such a prayer immediately. He will surely grant his prayer at the proper time and will endow him, at the same time, with the necessary strength to control himself. Sudden grant of grace would so upset and dement him that he will totally lose his balance and forsake his family, home and profession, and like *Faqirs*, will wander about here and there aimlessly. Thus, he will himself put a stop to his progress, because devotional practices cannot be properly performed in such a condition, and so all further progress will cease.

32. Most of the *Satsangís* are not aware of the high position and importance of even the first

stage (*Sahas-dal-kanwal*). It is the goal of all great religions. It is from there that the entire creation of the three regions is being regulated. When Yogís attained that stage, they forgot themselves and became oblivious of this world. Great is the mercy of *Rádhásoámí Dayál* now that He takes His devotee higher up by a path and means, which would not interfere with his worldly affairs, and would enable him to achieve a high status in *Parmárth* easily and imperceptibly. Any more or detailed account of this aspect cannot be given here in black and white. Some idea can only be given verbally.

33. A devotee should not be in a hurry to achieve all this. He must consider that even the worldly objects, such as the acquisition of learning, cannot be adequately attained within a short time. Fifteen to eighteen years are easily spent on education, when a student is, all the time, engaged in his studies. He sometimes even leaves his house and family and lives in hostels. Then, how can success in this important affair of *Parmárth*, to which hardly two, three or four hours a day are devoted with difficulty, and the rest of the time is spent on the affairs of the world, and in association with worldly people, be achieved all at once? It should be considered a great mercy on the part of *Rádhásoámí Dayál* that, inspite of so little an effort on the part of the devotee, He shows His Grace and renders internal help to him so early.

34. Therefore one, who is sincerely keen to divert one's mind and spirit from the world and to

apply them in the Feet of the True Lord, must always keep a watch over one's mind and its desires, and watch what kind of thoughts arise in the mind. All unnecessary desires of the world must be controlled and spiritual cravings must be encouraged and strengthened.

35. The worldly impulses can be checked in this way. When any worldly desires are noticed to arise in the mind, the attention should be diverted inwards and upwards and fixed at the first stage, with the help of the *Nám*, Form or *Shabd* as has been explained in the *Sant Mat*. The current, which was to go down towards the sense-organ, will immediately turn upwards, and the worldly desires will be controlled or suppressed, and some internal bliss will also be felt.

36. The bliss of repeating the Name and of contemplating the Form at the centre above the eyes, and that of hearing the *Shabd* at *Sahas-dal-kanwal* or *Trikutí*, is so great that it will, to some extent, divert the current of the mind from other directions and attract it towards the *Shabd*. If the internal bliss is experienced to a greater extent, the current of the mind will also be attracted to, and fixed at that very centre. It will afford great bliss for some time. If the attention is weak, the bliss or pleasure will also be very little. Even then the current will not descend far too below, towards the sense-organs, and, in any case, it will not be active there.

37. Hence the devotees of *Rádhásoámí* Faith must control this current. They should minimise

the desires for worldly pleasures and objects. When commencing *Abhyás*, they must cease to think of the world and its objects; they must turn towards the Holy Feet. This will afford some bliss in *Dhyán* and *Bhajan*. Otherwise the time will be dissipated in idle thoughts. The devotional practices will do them no good.

38. When any desire for the pleasures of the world or of the senses arises during *Bhajan*, a devotee should stop it immediately. In case he is unable to do so, he should instantly begin contemplating the Form of the *Guru* or of the presiding deity of a higher sphere. This is sure to have some effect on the-mind and the senses, which will easily turn towards the *Guru* or the *Shabd*. Then idle thoughts will stop. *Bhajan* should be commenced sometime thereafter.

39. If thoughts are not controlled even by *Dhyán*, *Sumiran* should also be performed, along with *Dhyán*. But if thoughts do not leave, hymns of love, which appeal to the heart, should be sung mentally, fixing the attention on the Form at *Sahas-dal-kanwal*. When the mind is so engaged, it will give up aimless wandering in thoughts, and will be imbued with love and emotion to some extent. *Shabd* will also be heard clearly at that time and *Abhyás* will afford some bliss.

40. The mind is capable of doing only one thing at a time. So if the devotee cannot apply himself to *Bhajan*, he should perform *Dhyán*. In case he is unable to perform them correctly, and if the recitation

of hymns even does not help him in renouncing these thoughts, he should practise Sumiran only. He should commence the Sumiran at the navel or the solar-plexus, pronouncing each syllable at each one of the successive centres, completing the last syllable at *Sahas-dal-kanwal* or *Trikutí* as indicated below :

Navel	Solar-Plexus	Throat	Sahas-dal-kanwal
RÁ	DHÁ	SOÁ	MÍ

OR

Solar-Plexus	Throat	Sahas-dal-kanwal	Trikutí
RÁ	DHÁ	SOÁ	MÍ

41. If the current of worldly thoughts arises at times other than those of *Dhyán* and *Bhajan* and these thoughts are undesirable or improper, or unnecessary the devotee should contemplate the Form of the *Guru* or the presiding deity, fixing his attention internally at *Sahas-dal-kanwal* or *Trikutí*. This will stop his thoughts instantly, provided he has some love for the *Guru's* Form or the *Shabd* or he feels pleasure in turning his attention upwards, which can be done by performing devotional practices for some time.

42. He, whose love for the *Guru's* Form is superficial or scanty, and who does not get any bliss of *Shabd*, should, at the time when evil thoughts arise in the mind, warn his mind that it may cause harm in his *Bhajan* and *Dhyán*, and may result in sufferings in hells and the round of *Chaurásí*. If he has some faith in the words of

Sants, his mind and senses will, out of fear, be checked and such thoughts will cease to occupy his mind.

43. A practitioner (*Abhyāsī*) should always keep watch on the leanings of his mind, so that it does not unnecessarily and improperly wander here and there, or think of doing what is improper and unnecessary. Then he will be able to adopt the practices given in paragraphs 37–42 above. Otherwise he will not be aware of the behaviour of his mind and senses. On the other hand, he will feel pleasure in such thoughts and activities. He will not give up these thoughts so long as they continue arising within and giving him full pleasure. This is the case with all worldly people. If such is the condition of a religious man also, then surely he is still very much inclined towards the world. His spiritual behaviour cannot be called correct.

44. For spiritual progress and getting pleasure in *Abhyās*, it is necessary for a devotee to watch the behaviour of his mind and senses. He should, as far as possible, check them from unnecessary and improper indulgence. He should, as far as practicable, get used to rising higher up. After performing the devotional practices for some time this habit will become firm and mature. As it is due to habit and practice that the spirit and mind have become attached to the world and senses, so will they be diverted inwards and upwards gradually by force of different habits and the practices. Spiritual progress will only be felt gradually.

45. Those who have joined the *Rádhásoámi* Faith, and are regularly performing *Sumiran*, *Dhyán* and *Surat* practices every day, enjoy the fascination of Form in *Dhyán* (contemplation) and the bliss of *Shabd* in *Bhajan* for quite sometime and consequently they feel happy and hilarious. But sometimes it so happens that *Shabd* is not distinctly perceived, nor does the mind feel attracted towards it, and very little or no delight is experienced in *Dhyán*. Consequently they get worried and begin to complain, mope and feel dejected and then become very lukewarm and listless in their practices

46. Both these conditions come upon a sincere devotee by grace and *Mauj* (Divine Ordainment). In the former state, i.e., when delight and bliss are experienced in *Dhyán* and *Bhajan*, grace and mercy of *Rádhásoámi Dayál* are manifest; in the latter state, when very little delight and bliss are felt in *Dhyán* and *Bhajan*, or say none at all for a day or two, the mercy of *Rádhásoámi Dayál* is not palpably felt. Therefore, the mind feels worried and thinks that the grace has receded, or the Lord is displeased for one reason or the other and hence the bliss, so far experienced by him, has disappeared or stopped.

47. But one must understand that in the latter condition as well, as mentioned above, the grace is there. There may be three reasons for the disappearance or diminution of bliss in *Dhyán* and *Bhajan* and they are detailed below together with the corresponding remedies therefore :

REASONS

48. THE FIRST REASON is a chance association with some utterly worldly minded persons or calumniators whose pronouncements, taunts and ridicule, antagonistic to *Parmārth* (religion), or calumnious utterances in regard to *Rádhásoámí* Faith, give rise to delusion or indifference in one's mind. While performing devotional practices, those utterances are recalled and they tend to dry or stale all feelings of love and yearning. Whenever this happens, the mind and spirit become morbid and all interest and delight fade.

REMEDY AND MEASURES TO BE ADOPTED BY THE PRACTITIONER HIMSELF

49. The reason for this condition is that devotion, in its true sense, is still immature and the devotee has not fully grasped or he does not remember well the discourses delivered or read in *Satsang* ; otherwise the right course would have been to silence the critics by refuting the statements of the calumniators and the worldly minded persons. In case he considered it inopportune or inadvisable to speak before them or to answer back, he should have dismissed from his mind the taunts and criticisms by ruminating on the discourses given in *Satsang* and the ways of *Bhakti* (devotion) as shown there. Considering the critics ignorant, hostile and unfortunate, and realising his good fortune he ought to have applied himself to his devotional practice with greater zeal.

REMEDY AT THE HANDS OF OTHERS AND THROUGH THE PERUSAL OF SCRIPTURES

50. If he is wanting in the requisite strength for acting as above, it is proper for an *Abhyásí* to select and carefully read suitable portion of discourses from *Sár Bachan Prose* and Poetry, *Prem Bánís* and *Prem Patras*, or he should express his state of mental feelings to some advanced or equally enlightened *Satsangí* and get himself relieved, i.e., get his delusions and misapprehensions removed by him. Scriptures and the advice of the other *Satsangís* will surely help him and by the grace of *Rádhásoámí Dayál*, all delusions and misapprehensions will soon be removed.

PRAYER AT THE FEET OF RÁDHÁSOÁMÍ DAYÁL

51. If none of the above mentioned remedies proves to be of any avail, a devotee should apply himself to *Bhajan* and *Dhyán* with greater earnestness and vigour and offer prayers for mercy. Merciful *Rádhásoámí* will render help and bestow on him proper understanding internally.

GRACE AND MERCY

52. It should be realised that these occurrences are not devoid of grace, in as much as, the imperfections and weaknesses lying dormant in the mind are brought to surface in this manner and are treated. In future, imperfections and deficiencies will either disappear completely or will be lessened, and a devotee will come to know the

necessary remedial measures, so that whenever there, is a recrudescence, of such a deficiency, he would counter act and eliminate it, in the usual way, with the help of *Satsangís* and scriptures.

53, THE SECOND REASON is the craving for worldly pleasures, possessions, high offices, name and fame arising in the devotee's mind due to pleasure trips, entertainments or the company of affluent persons and men in power. The consciousness of difficulties in securing these pleasures and objects also saddens and disheartens a devotee. He begins to think, that though the Almighty Radhasoarni *Dayál* could bestow anything in a moment, yet He has chosen to deprive him of these. Or it may also be that sometimes he indulges in pleasures excessively or improperly or evinces excessive urge and longing for certain kinds of pleasures on reading or hearing about them from others. Then also he feels sad and desolate, and begins to wonder why *Rádhásoámi Dayál* does not enable him to keep complete control and vigilance over his mind and *Indriyas* (sense-organs), and allows such cravings to arise, or permits him to indulge in these pleasures. In this frame of mind he fails to take any interest or enjoy any bliss in *Bhajan* and *Dhyan* and finds himself in a quandary.

REMEDY AT THE HANDS OF THE DEVOTEE

54. In such a frame of mind a devotee should carefully peruse the discourses of *Sants* particularly in regard to mind and matter, and the pleasures of the world, i.e., discourses or *Shabds* (hymns) of

admonition and those describing the leanings and workings of the mind. Recalling to his mind the discourses in *Satsang*, he should try to ponder over these things and reproach himself that he should have entertained such improper and unavailing desires and should have prayed to *Rádhásoámi Dayál* for their fulfilment, and then become cold and indifferent towards Him, and felt sad and depressed, thus causing a set-back in his devotion, *Dhyán* and *Bhajan*. *Sants* and *Mahátmás* have already laid down that a true *Parmárhí* (devotee) should ask of the Lord for the Lord Himself. He is the Giver of all. All pleasures and objects, authority, name and fame are His gifts. Hence, one should ask of the Giver for the Giver Himself, and should not ask for any other gift. When the Merciful Giver is pleased,, He would Himself bestow on His true devotee whatever is right for him. He would not give to His dear ones that which is detrimental to their temporal and spiritual interests. Therefore one should never feel sad or disappointed at one's failure to secure such a gift.

REMEDY AT THE HANDS OF OTHERS

55. If the mind is not pacified by proper thinking and the perusal of books of discourses and *Bání* (book of hymns), but it raises again and again the same desires or thoughts of pleasures, a devotee should put his case, without any reservation or indirectly, before the Sat *Guru* or *Sádh Guru*, and if neither is available, before a devout *Satsangí* advanced in spiritual practices and devotion. He

should pay heed to what he is advised. He should realise that to sacrifice the bliss and joy of *Bhajan* and *Dhyán* for the sake of petty pleasures and unstable and worthless objects and to place hurdles in his own path of true devotion and to turn indifferent toward his own beloved Supreme Father *Rádhásoámí Dayál* mean a colossal loss and that he would be greatly humiliated in the company of true devotees and *Satsangís*. To put hurdles in the way of one's own good and the redemption of his spirit, is to commit a great sin and delay one's own salvation.

PRAYER AT THE FEET OF RÁDHÁSOÁMÍ DAYÁL

56. Armed with such an understanding and instantly removing the desire for base and petty pleasures and feeling ashamed of his faults and failings, a devotee should pray for forgiveness at the *Charans* (Feet) and apply himself to the spiritual practices with all his heart and soul ; then by grace of *Rádhásoámí Dayál* his state of mind will soon undergo a change and he will receive internally more than usual, nay, unusual delight and bliss.

SECURING GRACE

57. In this way the mercy of *Rádhásoámí Dayál* will be realised as to how He looks after His own dear children and how by revealing to them their failings and impurity of their minds, He gradually eradicates these evils and by increasing their understanding and by training them in the ways of

devotion and purity, bestows bliss and happiness internally.

58. THE THIRD REASON is ailment, calamity or trouble caused to a devotee owing to his past and present *Karams*, or worry and anxiety caused to him because a member of his family or some near and dear one falls ill or becomes a victim of some misfortune or trouble as a result of his own *Karams*, and on account of his love and attachment for his relation, the devotee also feels concerned. When for any of these reasons, his mind and spirit are not able to concentrate in *Dhyán* and *Bhajan*, he becomes apprehensive and prays at the Holy Feet. If his prayer is granted and the trouble and disease or adversity disappear he feels grateful and happy, otherwise he becomes gloomy and morose and apathetic towards *Rádhásoámí Dayál*, and complains why the *Karams* are not exhausted speedily and why relief and so much help are not extended to him as may save him from getting worried, so that his devotional practice may proceed satisfactorily. He, further, fears, if mercy does not descend now, how the *Karams* will be exhausted subsequently and how he will be saved and protected.

REMEDY ON THE PART OF A DEVOTEE

59. In such a state a devotee should endure any troubles that come, with patience and if possible, should attend *Satsang* and listen to the discourses attentively. If *Satsang* is not available, he should try, as far as possible, to concentrate his

attention on *Bhajan* or *Dhyán* or *Sumiran* in a lying posture comfortably. If he is unable to fix his mind in the aforesaid practices, or say, if he is unable to perform these practices due to physical ailment, he should repeatedly utter the Holy Name either in a murmur or a little louder, as if reciting a couplet in the following manner :—

RÁDHÁSOÁMÍ RÁDHÁSOÁMÍ RÁDHÁSOÁMÍ
RÁDHÁSOÁMÍ RÁDHÁSOÁMÍ RÁDHÁSOÁMÍ

or like this :—

RÁDHÁSOÁMÍ SATGUR DAYÁL
O RÁDHÁSOÁMÍ SATGUR DAYÁL

If he is even unable to recite the Name audibly, he may recite hymns or have them recited by some one and listen to them carefully following their purport. If he is able to follow any one of these courses somewhat successfully, his suffering will surely be mitigated to a certain extent. As this suffering is due to previous evil *Karams*, so if *Parmárthí* acts. (having spiritual merit) are performed according to the directions of *Sants*, then they will counteract the evil effects of the previous *Karams*.

TO SECURE DAYÁ (GRACE) AND DUWÁ
(BENEDICTION) AND TO TAKE
PROPER TREATMENT (DAWÁ)

60. Further, it is proper for a devotee to obtain the grace of Sant Sat *Guru Rádhásoámí Dayál* and this can be done by performing spiritual practices, attending *Satsang* and prayers.

61. A devotee should obtain the blessings of the indigent and the starving by feeding one, two or more genuinely starving men, women, or children according to his means, with good food in his own presence. As they will eat, they will bless him. As a result of their blessings also, the suffering will be alleviated to a certain degree, and strength and cheerfulness will be restored.

62. A devotee should also take medicine prescribed by a physician with faith in the mercy and grace of *Rádhásoámi Dayál*. This too will cause amelioration or mitigation in his suffering or ailment.

GRACE AND MERCY OF RÁDHÁSOÁMÍ DAYÁL

63. Whenever those, who have earnestly taken the Saran (surrendered themselves to the Will and protection) of *Param Purush Rádhásoámi Dayál* are faced with any suffering, worry and anxiety referred to above, the mercy of *Rádhásoámi Dayál* is ever there with them. In other words, whatever troubles come on account of past *Karams*, He, in His own mercy, will reduce them to a thorn in place of gallows, to a seer from a maund. Even in this state of minimised suffering He protects and takes care of His own Jivas and their spiritual progress. In such a state He, by His grace, confers more joy and bliss in *Dhyán* and *Bhajan* by virtue of which the suffering is felt lightly or not at all. Sometimes, He confers such a great amount of joy and bliss during suffering and ailment that the patient does not wish to be cured soon. Therefore those, who

are under the Saran (protection) of *Rádhásoámi Dayál*, should always bear in mind that *Rádhásoámi Dayál* not only lightens the burden of their *Karams* to enable them to bear them easily, but also relieves a devotee of the anxiety which he feels on account of the suffering or ailment caused to his relations due to the evil effect of their *Karams*. If a *Parmáthí* (spiritually-minded person) is sincerely attached to some of his relations or those relatives are keenly attached to him, then help is rendered by grace in exhausting the effect of their *Karams* as well. By meeting their *Parmáthí* relative and listening to his words, their suffering is also abated, and even during illness, its effect is, to a certain extent, minimised, and internal strength and tranquillity are secured.

64. Now it should be understood that this condition of exhilaration and depression of mind recurs in the case of all devotees. This is also a sign of mercy, for when bliss and happiness are experienced in *Bhajan* and *Dhyán* continually for some time, the mind exults and keeps cheerful, but when there occurs a depression in bliss, or the practice is not performed satisfactorily, or such urges and cravings of mind appear, as are seemingly obstructive, a short of discontent and yearning comes to a devotee. Then he entreats and prays for mercy, and thereafter he again begins to derive a little bliss. The advantage that accrues from this is, that a sense of humility Constantly remains in the mind of a devotee. Observing his own condition and the working of his mind he feels humbled and ashamed inwardly. The pride of superiority and of

progress in devotional practices does not enter his mind. A yearning for more and more bliss is kept awake. This leads to progress in *Abhyás*, but if a state of constant pleasure were to continue, the mind will halt at the plane it has reached, and no step forward would be taken, and thus there would be no further progress.

65. The longing and yearning for internal pleasure assimilate the bliss that has been secured. They help secure greater grace in future and lead the spirit forward. If such a state were not to supervene the mind would be satisfied with the amount of pleasure and bliss it has received and its further progress will come to a stand-still. A devotee should not, therefore, worry or despair much, when such a state comes to pass. He should rather expect more of grace and should exert himself to the best of his ability. He should direct all his efforts to performance of *Bhajan* and *Dhyán* properly and restraining and wiping out all undesirable and unnecessary cravings of the mind.

66. The cravings of the mind will surely arise to a certain degree, because, the more a devotee progresses the greater is the struggle he has to put up against *Kál* and *Máyá*. Both of them would, in order to drag down a devotee, and place unnecessary hurdles in his way, produce fresh cravings of *Kám* (passion), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment) and *Ahankár* (ego) whose root, in fact, is in *Trikutí*. Therefore a devotee should, with reliance on the grace and mercy of *Rádhásoámí Dayál*, remove and reduce the evil

designs of his mind. If he errs and makes any mistake or gets involved in them and falls or slips, there need not be any worry or alarm. What is required is that he should again, with all care and alertness, continue his devotional practices vigorously and properly, and then by the grace of *Rádhásoámí Dayál* he will, gradually, crush the strength of both of them and will, one day, triumph over them.

67. The *Mauj* in bringing about such a state and in showing the strength of *Kál Ang* (propensities inspired by *Kál*) is, that a devotee may realise how powerful *Kál* and his agents are, and what ways and means *Rádhásoámí Dayál* employs to crush or undermine their strength and force, so as to give a fillip to the progress of His true devotees, and to reform them by having their minds and spirits purified and thus to make them fit to be located in the higher regions.

68. One who proceeds with *Sat Guru Swarúp* (Form of *Sat Guru*) as his guide will seldom be faced with such hurdles. Nevertheless *Kál* and *Máyá* will show their strength and power to a certain degree but will themselves be afraid of the devotee. By the grace of *Rádhásoámí Dayál* all impediments will be easily removed and overcome and the devotee will gradually surmount them all one day and will attain his original abode.

69. Whenever the resonance of *Shabd* is not clearly or not at all audible in *Bhajan*, the practitioner should perform *Dhyán* while sitting in the same

posture. But if even then the sound is not audible within a short time or is not distinct, he should get up after performing *Dhyán* and should perform *Bhajan* at some other time. If the sound cannot be perceived even then, he should perform *Dhyán* as before and repeat the practices in the same manner every day till the sound becomes audible. Within three or four days or in a week or two, the sound will certainly become audible, in some measure, by the grace of *Rádhásoamí Dayál*.

70. When a devotee sits in *Bhajan*, and the ramblings of mind, or worldly thoughts, arise and cause disturbance, the proper course for him is to switch over to Sumiran and *Dhyán* forthwith, while sitting in the same posture. If he is able to concentrate his mind on *Dhyán*, the ramblings would disappear. But if the mind persists in giving rise to thoughts, he should discontinue the practices of *Bhajan* and *Dhyán* and begin to perform the practice of Sumiran, uttering the Holy Name repeatedly either silently or aloud or in the manner, described in paragraph 40 for an hour or three-quarters of an hour with his eyes closed and with his spirit, mind and sight concentrated at *Sahas-dal-kanwal*. In this way, he would certainly derive joy in Sumiran and his mind will also become quiescent. Afterwards it will be up to him whether he performs *Dhyán* or *Bhajan*. In case, he is satiated or he does not feel like continuing the practice at that time, or cannot then spare more time for the devotional practice, he may discontinue the practice and get up.

71. When one engages oneself in Sumiran and *Dhyán* but the mind feels disinclined, or worldly thoughts crop up unnecessarily or the impulsive urges of Kám, Krodh, Lobh, and Moh appear, then also the right course is to perform Sumiran continuously in the manner laid down in paragraph 40, either silently or audibly for an hour or three-quarters of an hour. Some pleasure is sure to be felt in this way. The mind will become tranquil and feelings of love and devotion will also be engendered to a certain extent. Then one may again perform *Dhyán* or after doing that much, he may get up.

72. If the mind frequently feels disinclined and indifferent towards *Bhajan* and *Dhyán* and raises worldly thoughts, then the same remedy should be adopted, i.e., one should, for a week or two, utter the Holy Name with resonance for an hour. Some purity of mind will thus be attained and some joy will also be experienced, and then it would be possible to perform *Dhyán* and *Bhajan* somewhat correctly. When one is able to derive some bliss in both of these practices and the mind begins to concentrate, one may suspend the practice of Sumiran with resonance or may continue to do so for an hour only once or twice in a week.

73. When the mind is concentrated in Sumiran and at the same time some sound is heard or light is perceived or rapturous bliss is felt, it should be considered to be true association with *Shabd* or *Sat Guru*, for all these forms, i.e., bliss form, sound form and light form are the manifestations of *Sat*

Guru, and it is to be remembered that attaining any one of these is a proof positive that one has contacted Sat *Guru* and *Shabd* and that the devotional practice (*Abhyás*) has been, correctly performed.

74. If at the time of *Bhajan*, the sound is heard as coming from the left side, the practitioner should try to concentrate his attention upwards, and relax the pressure on the left ear, or not to press it at all or he may remove his thumb from the left ear. The sound will then gradually be perceived as coming from above, from the centre between the two eyes and he should concentrate his attention at that point.

75. Even then if the sound continues to come from the left side, a devotee should, while sitting in the same posture, begin to perform Sumiran and *Dhyán* and should try to concentrate his mind and spirit upwards at the second or third stage. It is expected, that thereby the direction of the sound will be changed after a short time, provided that no worldly thoughts crop up. The sound will thus be audible as coming from above or from the right side. Attention should be completely diverted from the left ear.

76. If, in spite of the above measures, the plane and direction of the sound do not change, a devotee should get up after performing Sumiran and *Dhyán* as usual, and as long as sound continues to come from the left side, he should daily perform the practices of Sumiran and *Dhyán*, while seated

in the posture of *Bhajan*. It is hoped that within a few days, by the grace of *Rádhásoámi Dayál*, this condition will change, i.e., the sound will begin to come from above or from the right side.

77. Whenever at the time of *Bhajan*, so much pain is felt in laps and calves that it is not possible for a devotee to sit, he should firmly rest both his elbows on his *Bairágin* (a wooden T shaped appliance) or on his bed and sit in the Persian fashion, kneeling down and then sitting back on the heels, like a camel, with calves pressed. Surely the feeling of strain or pain will subside and it would be possible for the mind to concentrate on *Bhajan* and *Dhyán*, to a certain extent, and it will enjoy some bliss. But if he does not feel comfortable even in this posture, he should get up and walk for five or six minutes. When the pain has subsided, he may sit again in *Abhyás*, as usual. But if he cannot even then sit comfortably, he should discontinue *Bhajan* and *Dhyán* at that time, and should get up after performing *Sumiran* for a short time. He should sit in *Bhajan* and *Dhyán* at some other time.

78. This pain in the calves is caused by the curling up and withdrawal upwards of the spirit current. When the spirit is thus withdrawn from the calves, the nerves begin to languish for it. In course of time, the nerves will get accustomed to bear the strain of the withdrawal of the spirit current. Then pain will also be decreased and no inconvenience will be felt in *Abhyás*.

79. Sometimes it so happens that during

Bhajan, hands, arms, calves and legs get benumbed, i.e., become unable to function properly and sometimes the fingers become so numb that they slip off their position. One should not be alarmed at this. If it is possible to continue *Bhajan* even after the fingers have slipped, one should go on performing *Bhajan*, as best as possible. If the sound cannot be heard any more, one should perform *Dhyán* at that time. After finishing *Bhajan*, one may stretch out one's arms and legs for a short time and relax and then get up and walk a little. All the parts of the body will thereby become normal again.

80. The numbing of hands and legs is also due to the withdrawal of the spirit current and it is a sign of successful performance of *Bhajan*, as the real value and benefit of true *Bhajan* is that the mind and spirit may be drawn up from below.

81. Sometimes, during *Bhajan* or *Dhyán*, the practitioner loses consciousness, as a result of overpowering drowsiness, very much like sleep. This obstacle is technically termed as लय 'Laya'. The drowsiness is technically termed as तुन्द्रा 'Tundra', which is an intermediate state between wakefulness and sleep. This occurs occasionally in certain cases in the initial stages of devotional practices. When a devotee feels drowsiness or stupor setting in, he should at once get up and walk ten or twenty paces. When lethargy has been shaken off, he should again sit in *Abhyás*. If there is excessive drowsiness, he had better wash his

face and then recommence his practices, and if necessary, he may internally perform Sumiran, concurrently with *Bhajan*. In this way all obstacles will be removed before long.

82. Besides 'Laya', there are three more obstacles which disturb a devotee at different stages. They are विक्षेप '*Vikshep*', कषाय '*Kasháyá*' and रसास्वाद '*Rasá-swáda*'. Their meanings and methods to remove them are given below.

83. विक्षेप '*Vikshep*' means sudden distraction of attention or violent jerk during *Bhajan* or *Dhyán*, e. g., somebody calls loudly and rouses a devotee or shakes his body, or some strange urge abruptly arises and turns him away from *Bhajan* and *Dhyán* or he feels a creeping sensation like crawling of a worm or a prickly sensation like the bite of an ant, and he is compelled to discontinue *Bhajan* abruptly in order to get rid of them. The remedy for this is that the practitioner should warn those in close contact with him that no one should call him loudly at the time of *Bhajan* and *Dhyán*. If there is any necessity, they should call softly or touch his feet gently so that he may be roused.

84. As far as possible, a devotee should not allow himself to be diverted from his *Bhajan* under the influence of any urge of the mind. In other words, he should not relax his vigilance. A devotee has to face these obstacles for a time only. Later on, as his practice progresses and he becomes proficient, it will become easy for him to remove

these obstacles. He will not be very much disturbed by them.

85. कषाय 'Kasháya' means thoughts about the things of the past lives, which the practitioner has neither seen nor heard of in his present life.

86. These thoughts appear as ramblings of mind and do not disappear without producing their effect for some time. But in the case of a devotee, who performs his practices eagerly and with feelings of love and devotion or has *Guru Swarúp* as his constant guide in the course of practices, these obstacles cannot cause much disturbance. It would, therefore, be advisable to perform *Dhyán* also concomitantly with *Bhajan* whenever such thoughts present themselves. They will then disappear shortly.

87. रसास्वाद 'Rasá-swáda' means to feel happy and satiated on getting some bliss and consequently to have no more inclination for further devotional practices or to become a little listless.

88. Whenever such a state comes upon a devotee, the remedy for removing this obstacle is that he should suspend *Bhajan* for about five minutes and should sit with stretched arms and legs or should get up and walk ten or twenty paces. If he does so, the obstacle will gradually be removed. And if, on account of excessive bliss, he becomes too enraptured and inebriated to perform *Abhyás* for three or four hours or more, he should apply himself to the recitation from the holy book.

89. Sometimes it happens that a devotee feels pain in his eyes or forehead at the time of *Bhajan*. In that case he should discontinue *Bhajan* and *Dhyán* and allow three or four hours to pass before he does so again. If possible, he should take rest for an hour or two. This would remove the pain.

90. This pain occurs when a practitioner forcibly draws his mind and spirit (attention) upwards, or when he draws the pupils of his eyes upwards and continues to force them up. This is not desirable. A devotee should perform this practice slowly and gently and he need not apply much pressure, because it forces blood upwards and the accumulation of abnormally large quantity of blood in the blood-vessels causes pain.

91. A devotee, who receives joy and bliss during *Bhajan* and *Dhyán* in proportion to his desire, and in an increasing degree from day to day, should, before commencing his devotional practices, make up his mind that he would then perform his *Abhyás* for one, two or three hours, as the case may be, and would thereafter do such and such work. In this way his mind and spirit would, of themselves, come lower down at the appointed time, and the devotional practice would also be completed.

92. If in the case of a devotee, *Shabd* becomes audible sometimes, and disappears after a few days, but reappears after some days, his own past or present *Karams* and thoughts are responsible for it, or it is so because he does not perform the

practices every day as a rule, i.e., discontinues them occasionally.

93. The remedy for this is, that a devotee should closely observe and examine the defects in his (i) conduct, (ii) dietary habits, (iii) behaviour of mind and Indriyas, (iv) ideas and thoughts and (v) devotion and faith, and should be very careful about (vi) his good or bad associations, for associations with worldly minded people and the blasphemers cause obstruction in devotional practices. If he finds that he is at fault in this regard, he should try sincerely to improve by attending *Satsang* of devoted and advanced practitioners or by perusing the *Bánís* (books of hymns). He should try to mend his conduct, behaviour, dietary habits, ideas and thoughts. He should increase his devotion and faith in the Feet of *Rádhásoámí Dayál*, remove all doubts and delusions from his mind, as soon as possible, and devote more time to his devotional practice. If he receives little or no bliss in *Bhajan*, he should perform more of *Dhyan*. But if he receives no bliss in *Dhyán* as well, he should perform *Sumiran* in a sing song manner. Thus the obstacles will gradually be removed and *Shabd* will always be audible in *Bhajan* subsequently, and he will receive some joy in *Dhyán* as well.

94. It should be noted that the condition of each *Abhyásí* (practitioner), whether male or female, differs from that of others, depending as it does, on (i) the past and present *Karams*, (ii) the intensity of desire and longing and (iii) the degree of

devotion and faith. The bliss in devotional practices and concentration of mind in *Bhajan*, *Dhyán* and *Sumiran* are also achieved proportionately. Hence it behoves everyone to observe and scrutinise his own condition and to take proper measures to remove the defect or deficiency which he finds in any of the above noted matters. He should pray now and then for forgiveness, grace and mercy. He should take care and be cautious in future, as far as possible. Then these defects will, by the grace of *Rádhásoámí Dayál*, be removed gradually. The faults will also become less frequent and concentration and bliss in devotional practices will go on increasing correspondingly. Eventually he will attain unmixed bliss after undergoing purification. He will himself notice his progress everyday.

95. If a devotee is unable to have Darshan of the *Swarúp* (Holy Form) in his practices of *Dhyán* or secures a glimpse only occasionally, he should not despair nor should he jump to the conclusion that there is something seriously wrong with his practices. He should, instead, try to concentrate his mind and spirit at the right spot and should keep on contemplating. By and by, he will be able to concentrate his mind and spirit at that spot and some bliss will also be felt. If, in spite of his best efforts, he is not able to achieve any concentration and bliss, he should know that there is deficiency in his own love and ardour ; for, had there been love for the Holy feet, the very thought of it, would have resulted in the elevation of the current of his mind and spirit towards that spot and he would have

surely experienced bliss in the course of his ascension. A devotee should, therefore, perform *Dhyán* with love and avidity, and if the feeling of love is wanting, he should try to engender the same to a certain extent by calling to his mind the magnificence and mercy of *Rádhásoámí Dayál*. By doing so over and over again, he will begin to derive some bliss in Dhyán, and the Holy Form will also appear occasionally during his practices ; if not during practice, it would certainly appear in dream now and then. A devotee should consider it to be a true and unmistakable mark of grace and mercy. His devotion and yearning would also receive an impetus, as a result of such Darshan.

96. A devotee should go on making progress in his practice of Dhyán by stages in the manner described above. That is to say, he should first contemplate at one centre for a year or so, and likewise, at the second centre subsequently, and so on till he is able to exalt his spirit up to *Daswán Dwár* or *Sat Lok*, and station it there in this way, the trodden path up to these centres would become smooth for him during his life-time and after making a sojourn in those high regions, his spirit would enjoy the bliss and beatitude of still higher regions, through its subtler essence or phase.

97. If a devoted practitioner so wishes, he may, from the very beginning, make it a practice to concentrate his mind and spirit and perform *Dhyán* for a short time at all centres one by one right up to *Sat Lok* every day. Whenever he recites

or listens to *Shabds* (hymns) containing internal secrets and descriptions of the different stages in those hymns, he should contemplate the Holy Form at the successive centres within himself with concentration of his mind and spirit. In this way, the recital will become very enjoyable and his practice of *Dhyán* at every centre too will soon become more and more mature and progressive and the path for his *Dhyán* right up to Sat Lok will open up all at once. If he performs Sumiran also concurrently with the practice of *Dhyán*, there will be no obstruction caused by the vagaries of mind. But successful and smooth practice of this kind is not at all possible without consummate love and ardour.

98. It is not desirable, in any circumstance, for a practitioner of *Surat Shabd Yoga* to importune impatiently for prompt results or to give up practices in despondency.

99. A boy, who is sent to school, does not find any joy in his studies at once. But, if he continues to study daily, for sometime, due to pressure or fear, he begins to enjoy it gradually. Ultimately, he is so keenly devoted to it that he refuses to be kept away from it. Rather he applies himself to it all the harder. Similarly, in the case of *Parmáarth*, it is necessary, in the beginning, to have the fear of *Chaurási* (recurrent births and deaths), of the tortures of hell, of the pains of metempsychosis and of the physical body, as well as a desire for the salvation of one's soul and to have communion with the Supreme Father. If the fear and desire

are sincere (though weak in the beginning), the *Parmárhí* practices would continue to be performed daily, some joy would also be felt definitely. The more accurately the practices are performed, the more the mind and spirit will be freed from worldly thoughts and will be concentrated on the Holy Form at the time of *Dhyán*, and on *Shabd* at the time of *Bhajan*, and the more will be the internal joy every day. The habit of performing the devotional practices will also get strengthened gradually.

100. A six-month or a year old child does not particularly know the taste of what he eats or drinks, but when he eats certain things every day or very often, he begins gradually to acquire taste for these and cultivates^a liking for them. In the same way, Jivas are not able to appreciate the bliss and joy in devotional practices, in the early stages, because they are mostly wrapped up in worldly thoughts in consequence of their long-established habit. But if they persevere in their practices for some time, and dispel worldly thoughts, they would begin to feel some joy, and eventually the habit would become so strong that they would feel uneasy, if they do not perform the practices every day. Hence, every *Parmárhí*, whether his eagerness be keen or not, should continue his practices, with perseverance, till the habit is formed and becomes firm.

101. No joy or bliss can be derived without the internal quiescence and concentration of mind and

spirit. A sincere practitioner should, therefore, take particular care that his mind is not taken up by worldly thoughts and ramblings at the time of devotional practices, otherwise no bliss will be felt in *Abhyás*.

102. It can be observed that if one's mind is pre-occupied with some thought or anxiety at the time of eating, one does not feel the taste of any thing, (although the fare may consist of a variety of preparations), i.e., although one does eat every type of preparation, yet one does not feel what one ate or what its taste was like.

103. How can, then, the spiritual practices, prescribed by *Sants*, which are extremely delicate and subtle, be felt enjoyable without the concentration of mind and spirit ? Just as the food comes in contact with the tongue at the time of eating, yet its taste cannot be enjoyed if the attention is elsewhere, so if the mind and spirit of the practitioner did reach up to the Form or partially come in contact with the current of *Shabd*, no joy and bliss can be experienced in *Dhyán* and *Bhajan*, if the attention is directed elsewhere, i. e., engaged in worldly thoughts. It is, therefore, very important that the attention is kept under control at the time of devotional practices. In other words, joy would be-experienced only, if the attention is focussed on Form and *Shabd*, otherwise one would achieve nothing at the end of his devotional practice and would feel unhappy.

104. Some people are very impatient and want

to enjoy the bliss of their spiritual practices very quickly. Otherwise, they, in their despair, begin to criticise the Faith or the benefits accruing from devotional practices or the *Guru*, and would not care to examine the state of their minds and their ability nor would they care to make good the deficiency in them. How can any bliss be experienced in these circumstances? They always wish that *Rádhásoámí Dayál* may, in His grace, enable them to achieve the objective ; that is to say, they want *Rádhásoámí Dayál* to turn their mind and senses towards *Parmárth* and to ward off all obstacles and desires at the time of *Abhyás* and to bestow internal bliss and joy on them by His own grace and mercy. But they also pay little attention and do not correctly observe the methods prescribed for overcoming hurdles and applying the mind to the devotional practices. How can then the prayers of such persons be granted promptly ? However, if they would continue to perform the practices regularly, and would exercise control over their mind and senses to some extent, and would act up to the instructions that may be given to them, they would certainly begin to experience bliss in their *Bhajan*, in a short time.

105. If, at the time of *Abhyás*, a *Parmárthi* turns his attention upwards internally and tries to fix it on the Form or *Shabd* or any particular region, as prescribed by Sants, the currents of mind, spirit and sight would, unfailingly, flow upwards and as long as no other thought causes a disturbance, i.e., no contrary current is set in motion, the direction of

that current would remain upwards and some joy and bliss would surely be experienced, in consequence of this abstraction and withdrawal of the spirit current, because the higher region is one of greater joy and bliss, than the plane on which the spirit is normally located in the wakeful condition.

106. Hence, no practitioner, who is a follower of the *Rádhásoámí* Faith, should give way to despair, under any circumstance. He should, instead, try carefully to restrain his mind and senses at the time of devotional practices. In case, there is any deficiency in him, he should inquire for the remedial measures and act accordingly. In course of time, the state of his mind would begin to improve, and when his mind and senses get habituated to internal joy and bliss, they would, of themselves, tend towards the devotional practices at the appointed time, and all obstacles would gradually be removed and joy and bliss would continue to be experienced.

107. *Abhyásis* often complain that their mind does not apply to *Bhajan* sufficiently well. Reveries and all kinds of thoughts cause much distraction. This is due to the fact that the mind has not yet attained necessary purification, i.e., it is full of desires for worldly pleasures of numerous kinds. When they sit in *Bhajan* and turn their attention to the current of *Shabd*, which flows down from above, the thoughts and desires which happen to be predominant at that time arise in the mind. Instead of catching hold of the sound and rising upwards,

the spirit descends lower down with great force along those thoughts and is so much entangled in them that an *Abhyási* is not even aware of what he is doing.

108. The remedy lies in attending *Satsang* attentively, listening to and cogitating upon the discourses, reducing and removing unnecessary and superfluous desires from the mind and increasing love for and faith in the Holy Feet of Sat Purush *Rádhásoámí Dayál*. As the longing for progress in *Abhyás* and for securing Darshan increases and the mind is detached from the world and its pleasures, the mind and spirit will get purified. And when, at the time of performing *Abhyás*, *Máyá* and *Kál* attract the mind and spirit by offering the bait of pleasures, the mind and spirit, having attained purity, will vigilantly ward off the thoughts and impulses of pleasures. They will continue their journey upwards as before, along the current of *Shabd*.

109. In order to attain purification, i.e., to decrease or remove the desires for pleasures, it is necessary to perform *Abhyás* with fervour and yearning daily for a considerable length of time. Even then, one or the other of the five senses or of the five evils would continue to be somewhat refractory. It takes a pretty long time to exhaust their momentum. When during the course of performing *Bhajan*, the impulses of *Kám*, *Krodh*, *Lobh*, *Moh*, *Ahankár*, etc., or those of any of the pleasures of senses, arise vigorously in his mind,

it would be necessary and desirable for the *Abhyásí* to pay greater attention to *Dhyán*. He should perform *Dhyán* for a longer period, and *Bhajan* for a short time, i.e., only so long as he can do so with some purity of mind. The rest of the time allotted for devotional practices, should be devoted to the performance of Sumiran and *Dhyán*.

110. In the practice of *Bhajan*, one has to raise the mind and spirit along the current of *Shabd* which is flowing down from above. Hence when any impulse arises in the mind and its tendency is downwards, the current of the *Shabd* helps the descent of the mind and spirit with a strong hurl downwards. Hence it becomes difficult for the *Abhyásí* to maintain equilibrium.

111. On the contrary, in the practice of *Dhyán*, the currents of mind and spirit rise according to the intensity of one's love and yearning, from the heart centre, upwards to the focus at which *Dhyán* is performed, so that they might meet with the Beloved or have His Darshan or touch His Feet. In the circumstance, any other impulse or current cannot arise and push downwards, unless the *Abhyásí* himself gives up the practice of *Dhyán* and indulges in other thoughts. And if he does, so, then his *Dhyán* and the yearning for meeting his Beloved will become illusive.

112. In short, strong desires, embedded in the mind, are awakened in *Bhajan* by the current of *Shabd* (sound). While in the practice of *Dhyán*, the current of love and yearning, which arises from

the heart, does not allow the waves of other desires to arise; it keeps them subdued and dormant. The greater the intensity of love, the feebler will be the other impulses. Hence an *Abhyásí* has the opportunity for performing *Dhyán* with ease. On the other hand, in the practice of *Bhajan*, it becomes difficult to curb the strong desires for pleasures, without having intense feelings of renunciation and detachment.

113. The sum and substance is that, in *Dhyán*, the *Abhyásí* progresses on with whatever love and yearning he has in his heart, without encountering opposition from desires. But in *Bhajan*, the opposing desires arise quickly, and gaining strength, they hurl down the current of mind and spirit of the *Abhyásí* instantaneously.

114. This is due to the fact that *Shabd* requires a higher degree of purity. As long as the impurity of desires for the pleasures of the world is present in the mind and spirit of the *Abhyásí*, *Shabd* manifests it instantly and hurls down the impure current of mind and spirit. In other words, *Shabd* pushes this current away from its presence.

115. There is facility in the practice of *Dhyán*, because the current of love and yearning, which rises from the heart and flows upwards, purifies and draws up the current of *Abhyásí's* mind and spirit, as the latter tend to flow along the current of love. The Holy Form strengthens the current of love and enhances the yearning and longing for meeting the Supreme Being. According as this

current of love and yearning rises up, the *Abhyásí* gets greater bliss and joy of higher regions. He experiences peace and contentment. As a result of this, impure desires are weakened and day by day there is greater progress in *Abhyás*. In other words, the *Abhyásí* can, with the help of *Dhyán*, take the current of his spirit from one region to another up to Sat Lok in गौण अंग Gaun Ang (subtle form).

116. Although the practice of *Dhyán* is comparatively easy, yet if there is no yearning for the elevation of *Surat*, and there is no love for the Holy Form, or if the mind and spirit do not rise and enjoy the bliss of higher regions, then also thoughts of all kinds would arise in *Abhyás*. Unless and until the *Abhyásí* is somewhat sincerely detached from the world, and is imbued with the true love for Sat Purush *Rádhásoámí Dayál* and Sat *Guru*, his mind and spirit would get involved in the thoughts of the world and fall down. *Dhyán* would not be performed properly, nor any bliss and joy be secured. Therefore, under all circumstances, some detachment from the pleasures of the world and love for the Holy Feet are necessary for the proper performance of *Abhyás* and for securing some bliss and continued progress. And वैराग *Bairág* and अनुराग *Anurág* (renunciation and love) can be engendered in the company of Sat *Guru* and *Sádh*. 'Sádh' refers to a true and loving *Abhyásí* (practitioner of the devotional exercises).

117. The practice of *Dhyán* is easy inasmuch

as it is performed with the help of the स्वरूप *Swarúp* (Holy Form). Love for the Holy Form can be engendered quickly, no matter whether it is of the presiding deity of a region or of the *Guru*. It is obvious that if one has love for a person or an object, one's mind and spirit soon begin to flow towards the same. But in the practice of *Bhajan*, it is difficult to proceed towards the source of *Shabd* along the current of *Shabd* unless there is purification and strong love.

118. If by grace, one gets the Darshan of the internal Form, i.e., the Form of the presiding deity of a stage, off and on, in *Abhyás*, and even though it may not appear every day, some love can always be engendered by recalling it. On the other hand the physical *Swarúp* of *Guru* is present face to face. Hence if one contemplates upon the *Guru Swarúp* internally and if it appears occasionally, then great love can soon be engendered. Even if it does not manifest, some love can still be generated on recollecting the form, provided one has true love for it. It must clearly be understood that the *Guru Swarúp*, which manifests itself internally, is not of flesh and bones, but is spirituality personified, because the Omniscient Being, for the sake of His lovers and devotees, assumes the form of *Guru* in spiritual regions. This चैतन्य *Chaitanya* and spiritualized Form will guide and help on the *Abhyásí* all along. According as the *Abhyásí* performs *Dhyán* at a higher centre, this Form appears purer, subtler,, finer and more refulgent.

119. In short, *Guru's* Form will keep the company of the *Abhyásí* up to Sat Lok, continuously helping in the concentration and elevation of mind and spirit.

120. This *Guru Swarúp* is in reality Chaitanya (spiritualised), imperishable and formless although it appears to have a form. If the *Abhyásí* has true love and adoration for the *Guru Swarúp*, it will always be with him. No obstacles of Man (mind) and *Máyá* can stand in the way of the *Abhyásí* so long as the *Guru Swarúp* is with him. Nay, as long as the *Abhyásí's* mind and spirit are engaged in the contemplation and meditation of this Form, no other thoughts of any kind can arise in his mind. Thus all obstacles of *Máyá*, Man (mind), *Kál* and *Karam* keep away from the *Abhyásí* practising *Dhyán*.

121. When a true *Parmárthí* is in the presence of the *Guru* in *Satsang*, his condition undergoes change immediately ; just on getting Darshan, love wells up in his heart and the worldly thoughts are at once dispelled from his mind. The longer he remains before the *Guru*, the longer are his mind and spirit drawn up and absorbed in Darshan and discourses, and gradual uplift to higher centres is also experienced. Hence when such an *Abhyásí* contemplates the *Guru Swarúp* while practising *Dhyán* or *Bhajan*, he will internally experience exactly the same feelings which he does outwardly when in the presence of the *Guru*, i.e., love will well up, and the worldly thoughts and desires will be

cast away. In such a condition he will secure unalloyed bliss and joy of *Dhyán*, and he will also hear the resonance of *Shabd* which is all the time present within him. At that time, the *Abhyásí* may, at will, either hear the sound or enjoy the bliss of the *Guru Swarúp*, or both.

122. All *Sants*, and *Rádhásoámí Dayál* in particular, have, in their *बानी Báni*, laid great stress upon engendering love. The idea is that the task can be accomplished quickly and easily with the help of love. Mere renunciation cannot afford so much advantage, nor can mere comprehension of the Faith confer such a benefit.

123. All activities in the world are going on because of love and desire. If one does not have any feeling of love or he has no interest in a matter, he can do nothing. For the real spiritual welfare of their soul, it, therefore, behoves all Jivas to develop true love for the true Supreme Being. But as the Supreme Being is formless, and no one can get His Darshan in the beginning, it is difficult to have love for him. However, if one first develops love for the *Guru Swarúp*, and then tries to meet the Nij Rúp (Real Form) of the *Guru*, then, of course, love for the Formless will develop and augment gradually. A true *Guru* will, at the time of initiation, explain the secrets of that Nij Rúp (Real Form), which is indescribable, limitless and without form, colour and demarcation. In fact, that is the real form of the *Guru*, of the devotee and of the entire Creation. Having thus learnt the secrets and the

stages of the path, the *Abhyásí* will begin progressing on the path. The love which he has developed for the *Guru Swarúp*, will itself be converted into the love for the Nij Rúp (Real Form), and will go on increasing. In this manner, his task will be completed one day.

124. This discourse does not mean that the practice of *Bhajan* is being banned or discouraged. The idea is that for correct performance of *Bhajan*, love and internal purification must first be attained. It must clearly be understood that whenever during *Bhajan*, unholy thoughts and sinful impulses arise again and again, this practice should be curtailed. Instead, greater attention should be devoted to the performance of *Dhyán*. The devotee should also peruse the verses, from the book, Sant Sangrah Part I, on Kám, Krodh, Man (mind), *Máyá*, *Sád*h, subduing the mind, etc., comprehend their meaning and purport carefully, upbraid the mind and make a firm determination that in future he will not indulge in these evils. He should engender fear in his mind of the displeasure of *Rádhásoámí Dayál* and Sat *Guru*, and the painful consequences of sinful acts, and caution his mind and incline it towards purity. When the mind has begun to act with love and chastity, the time for *Bhajan* may be increased to the extent it is desired, otherwise the practice of *Dhyán* should be continued as usual. After performing *Dhyán* thus, *Bhajan* may also be practised for some time.

125. The condition of some *Abhyásís* is such

that whenever they sit for *Bhajan*, evil and improper impulses crop up in their mind, spoil their practice, and do not allow them to experience bliss. They are unable to curb those impulses, or being carried away by the thoughts of worldly enjoyments, they do not like to curb them. In such circumstances, the *Abhyásí* should altogether stop the practice of *Bhajan*, or should perform it only for about ten minutes. He should daily recite verses from Sant Sangrah Part I on Kám, Krodh, etc. He should also read the hymn of "Commandments", viz., "Cheto mere pyáre tere bhale kí *kahún*", twice daily. He should perform only Sumiran and *Dhyán*. Until his mind and spirit are purified by the practices of Sumiran and *Dhyán*, he should not perform *Bhajan*. He should act and behave in temporal as well as spiritual matters with great caution and fear, so that sinful acts are not committed by him, nor sinful thoughts arise in his mind. If these instructions are not followed great set-back would be caused to his spiritual progress.

126. If an *Abhyásí* has some spiritual love and regard for the Holy Feet of the *Sat Guru*, and if, in his *Dhyán* and *Bhajan*, he keeps the Form of the *Sat Guru* uppermost, then he will realize that the fury and onslaughts of mind and senses are getting reduced to some extent, and his love and longing are being increased in some degree.

127. The Supreme Father, who pervades all and knows everything assumes, off and on, the Form of the *Guru* and, in His *Mauj*, grants His Darshan

internally in *Abhyás* or dream. Then the mind and spirit are withdrawn. They are not inclined towards the body and senses. This generates and increases a true devotee's love for and faith in His Charan (Feet). The form that thus appears is not physical, but spiritual. It is assumed for the edification of the devotee. The Supreme Father *Rádhásoámí Dayál* can also show His Dayá (grace and mercy) internally without assuming Form. But in that case the devotee will not be able to know it. He will not perceive the grace.

128. Whenever a devotee who has had such a Darshan within himself, performs the practice of *Dhyán* or directs his attention to that Form, love is sure to be awakened in him to a greater or a lesser extent. The mind and senses will be subdued and will not cause disturbance in *Abhyás*.

129. For the reasons stated above, the Form of the Sat *Guru* and its *Dhyán* (contemplation) are of great importance and efficacy. The Omniscient Supreme Father Himself assumes that Form and grants Darshan to a devotee internally, thereby showering Dayá upon him and increasing his love and faith. This Form will accompany and help the devotee internally in subtler and yet subtler forms up to the region where form, colour and line exist. This very Form will also introduce to the devotee the Formless at each stage. Therefore, every loving devotee must consider such a Darshan, whether got in *Abhyás* or in dream, as the Darshan of the Supreme Father Himself, and engender love and

affection for it. This Darshan cannot be had easily or at will. When mind and spirit are withdrawn to some high region during *Abhyás* or sleep, then only such a Darshan is had by *Mauj*; and this is a special sign of *Rádhásoámí Dayál's Dayá* (favour, grace and mercy).

130. Generally one recollects the form or object one has seen. But the form of the *Sant Sat Guru* does not appear so easily and at will. The reason is this. When a man thinks of an ordinary form, its image is cast in his mental or visual plane. On the other hand Darshan of the *Sat Guru* is always had at some higher plane and it is real. Whenever this is granted, it is by the grace and mercy of *Rádhásoámí Dayál*, for augmenting devotee's love and faith.

131. The All-Knowing Supreme Being will seldom grant Darshan in the Form of the *Guru* to a devotee who has no love and affection for the bodily form of the *Sant Sat Guru*, and has not understood fully the greatness of the internal Form. There are some people who, being puffed up with learning worldly knowledge, are incapable of generating love for the *Guru's* Form which they consider to be finite, ephemeral and insignificant. They argue that the Supreme Being is formless and boundless. He cannot assume form. Hence whenever they get, by chance, such a Darshan (which is granted for the appraisal of their mental condition), they absolutely fail to engender any affection for it. On the other hand, they dismiss it as

mere dream or fantasy. The All-Knowing Supreme Being does not grant Darshan in the Form of the *Guru* to such persons. Since they cannot realise and cognize the Formless until their Surat (spirit) is elevated to a pretty higher region, they remain deprived of such a grace for a considerable time. They also suffer from the obstructions caused by their mind and senses.

132. The persons of the above class are unable to understand that the Original Form, the origin of all forms, colours and lines was assumed by the Supreme Being Himself. This very Form came down into the lower creations with variations. That Original Form is as boundless and infinite as the Formless. Nay, the Form in the lower regions is also boundless and infinite, but nobody can form any idea about it. It is a pity that these people, due to their low intellect, always associate the word "Form" with what is finite and insignificant. The reason is that their vision is confined to the physical world, and they can form no idea of the subtler creations. Therefore, from the very beginning, they are attracted towards the Formless. But the fact is that unless they go beyond the limits of the creation of forms, they can never obtain the *Darshan* of the Formless which they consider as great. The result of this ignorance is that they ever remain destitute of love and yearning which are helpful factors in traversing the Path and obtaining bliss and joy in *Abhyás* (devotional exercises). They get jolts in *Abhyás* due to the disturbances created by their mind and senses. Hence their progress is slack, and their mind and

spirit are always listless. They often complain that they do not get bliss in the devotional exercises. Even their love and faith are also sometimes shaken.

133. There is one great defect in the case of the above *Abhyásís*. They perform *Abhyás* relying on their own efforts. They put their trust in renunciation etc. and belittle those who love and depend upon गुरु स्वरूप *Guru Swarúp*. They consider them to be inferior to themselves in *Abhyás* and renunciation. Whereas the fact is that loving devotees obtain great bliss and happiness even when they perform *Abhyás* for a short period. By keeping the *Guru Swarúp* in the fore-front, their mind and senses do not cause any hindrance in the performance of *Abhyás*. On the other hand, although the people in question appear to be devoted to *Abhyás* a great deal and they fight against their mind and senses every day with reliance on their own strength, yet they do not get as much bliss and joy as the loving devotees do. And whenever, by *Mauj*, they do get some bliss and joy they become conceited.

134. However if they keep on attending *Satsang* of the *Sat Guru*, even their understanding would gradually improve. After performing *Abhyás* for some time, when their spirit has withdrawn and begun to soar high, they would realise the importance and greatness of *Guru Swarúp*. Then they too, like loving devotees, will depend, to some extent, on *Guru Swarúp* in their *Abhyás*, and thus traverse the Path easily. In comparison to loving

Abhyásís, they may be called discriminative *Abhyásís*.

135. In short, those who adopt love as their guide or those who lay stress on their discrimination and renunciation, must gradually leave Pind Desh and rise and proceed towards the Original Abode. The reason is that until one's Surat gets out of the region of *Máyá*, one's task will not be done. In other words, without attaining to the region of Sat Purush *Rádhásoámí Dayál*, one cannot be free from anxiety or fear, and get supreme bliss. It is only on reaching there that one will get deliverance from births and deaths and pains and sufferings caused by *Kál*.

136. All religious minded people, who are desirous of true salvation and wish to see their devotion and *Abhyás* bear some fruits during this very lifetime, should find out Sat *Guru*, attend His *Satsang* with love and respect, get their doubts removed, receive initiation in the practices of Surat *Shabd* Yoga and engage in the performance of the same with love and enthusiasm. They should begin traversing the Path with trust in the *Saran* (protection) and grace and mercy of Sat Purush *Rádhásoámí Dayál*. They should go on augmenting their love for and faith in the Holy Feet. This will confer some bliss and joy in their *Abhyás*. Progressing gradually, they would, by the grace and mercy of *Rádhásoámí Dayál*, reach the Highest Abode one day. There they will attain to supreme and everlasting bliss and joy.

137. Irrespective of whether clear and distinct Darshan of *Guru Swarúp* is had or not in *Abhyás*, the loving *Abhyásís* should invariably fix their mind and spirit at the proper spot with the help of the *Guru Swarup*. If they have even a little of love and affection for this *Swarúp*, they would succeed in this, i.e., their mind and spirit will, with the help of the Form, be fixed and concentrated at the spot to some extent. They will surely realize some bliss and joy of that higher region. According as the spirit stays longer or is raised to a higher region, bliss and joy will go on increasing.

138. Some *Abhyásís* (practitioners) wish to get Darshan, before they apply themselves to the performance of *Dhyán*. This desire is not improper. But it indicates want of enthusiasm, yearning and love. It is not the *Mauj* to grant to anybody and everybody Darshan of the *Swarúp* (Form) internally, as and when he desires. It is therefore proper for all Satsangís to endeavour their best to bring the *Swarúp* (Form) before their mental eye and perform *Abhyás*. They should leave the grant of Darshan to the *Mauj. Rádhasoámí Dayál* will, from time to time, shower Dayá (grace) on whomsoever He pleases and Whenever and in whatever manner He deems it fit and proper. He will grant Darshan of the *Swaruf*) (Form) frequently to some and occasionally to others.

139. It facilitates the performance of *Abhyás* (devotional practices) if one can get Darshan at will, any day and at any time. It also augments love. But this state can last for a few days only. As the

destination is very distant, ever-increasing longing and yearning are essential requisites for progress. For the purification and elevation of the mind, it is necessary to have restlessness and stir. This will not be achieved if Darshan is available at all times.

140. Association with the true *Guru* is a prerequisite for the attainment of true *Parmásth*. If the *Sant Sat Guru* is not met with, one may also achieve one's object by associating with a loving and devoted *Satsangí* who has himself associated with Him, is engaged in *Parmásth* pursuits and is the chosen of the Supreme Being *Rádhásoámi Dayál*, i.e. who is the recipient of His grace and mercy. When a sincere seeker learns the secret and method of practices from that *Satsangí* and commences *Abhyás*, *Rádhásoámi Dayál* will take him under His protection and augment his love and faith by giving him palpable help internally and externally. This would convince the seeker that the Supreme Being *Rádhásoámi Dayál* has accepted him and is effecting his improvement. It will then be proper for him to go on attending the *Satsang* of that devoted *Satsangí*, and getting outward help and guidance from him. The devoted *Satsangí* himself being a traveller on the Path will also take him along. Both of them will reach the Highest Mansion one day.

141. *Satsangí Abhyásís* often wish that their spirit may be quickly elevated or some higher region may be opened to them. This wish is desirable. But there should be no undue haste or impatience.

in this matter. This work will be done properly only if one proceeds slowly and gradually. Haste would make waste.

142. It is the spirit current by which the whole body is vitalized and energised. To the extent the spirit current withdraws and rises, the body is deprived of the same. One cannot all at once bear this condition. But if the elevation and down-flow of the spirit current are gradual there will be no interruption in the functioning and maintenance of the body. On the other hand if the main currents of mind and spirit are drawn up all at once the body cannot be properly maintained and the mind would not take interest in temporal affairs. In other words, this *Abhyásí* will become an introvert. He will not even be able to devote himself properly to *Parmásth*. A state of stupefaction will supervene to a greater extent, and this will retard his further progress. Thus he will become unfit for both temporal as well as spiritual activity. *Sants*, therefore, do not permit this to happen. Their aim is to take the jiva to the Highest Abode slowly and gradually, and not to let him stop short on the way at an intermediate stage.

143. *Abhyásí Satsangís* should not therefore make such haste as is likely to mar their progress. They should proceed just as *Rádhásoámi Dayál* is pleased to ordain, granting them some true bliss and joy and at other time causing restlessness and uneasiness in their mind. They may, however, pray, whenever they like, for their advancement. But they should never feel disappointed and get

slack in their devotional practices. They should not let their love and zeal be damped.

144. The mind has forgotten its real abode since ages. Having clung to *Máyá* and its objects it acts perversely. Unless it is fully purified, the Inner eye will not be opened. However, elevation of the spirit shall continue in a subtle form. The Path will thus be opened and cleared. When the mind has been completely corrected, and the Surat (spirit) has acquired the strength to partake of bliss of higher regions, *Rádhásoámí Dayál* will graciously open the inner eye to some extent, and vouchsafe sufficient strength. He will augment Prem (love) a great deal. This will accelerate the inner progress of the spirit. Thus the Path will be easily traversed. It is only then that the Jíva will understand fully the eminence of Sat Purush *Rádhásoámí Dayál*, His *Shabd* and the mode of devotional practices. He will attain freedom-from-care, and intense bliss.

145. Till such a stage is attained, an *Abhyásí Satsangí* should go on patiently applying himself to his *Abhyás* (devotional exercises) with love and faith, and watch his gradual progress. The sign of progress consists in his mind acquiring ever-increasing love for and faith in *Rádhásoámí Dayál*, His *Shabd* and the modes of devotion taught by Him. Conversely his attachment with the world and its pleasures and his kith and kin is reduced.

146. A loving devoted *Satsangí* should take care that he does not beg of the Supreme Father

Rádhásoámi Dayál for anything except Himself and His love and faith. There is no harm in begging for what is absolutely necessary. But it is opposed to the ways of devotion to make a demand in matters other than these. If, however, at any time and under any particular circumstance, the mind fails to acquire quiescence and patience, the devotee may, after performing his usual *Abhyás*, unhesitatingly unburden his mind of his anxieties, worries and desires and pray at the Holy Feet of *Rádhásoámi Dayál*. He should, however, leave the result to His *Mauj*. In case of sincere devotees no harm will be done even if they press their requests in some particular matter. *Rádhásoámi Dayál* may, in His grace and mercy, grant his demand and satisfy his ordinary wishes. Therefore supplication is not altogether tabooed. But a *Satsangí* should exercise care that if his wish is not granted or the result is not to his liking, he does not turn away from Him. He should bear patiently and put up quietly resigning himself to *Mauj*. He must consider that whatever happens by *Mauj* is to his real good.

147. When in worry or trouble, the devotee should first communicate his worry or trouble in *Dhyán* or *Bhajan*. Thereafter he should withdraw his mind and spirit and apply them to Swarup (Form) or *Shabd* (Sound) or both as much as he can. By this, he is sure to get some solace or peace of mind or power of endurance.

148. The highest form of devotion consists in a devotee, i. e., a loving *Satsangí*, having no desire

of his own or inordinate attachment with any object. Considering the Supreme Being to be all-powerful, all-knowing, and his true well-wisher and helper, he should remain tranquil. He should be constantly absorbed in the love of the Holy Feet, and, off and on, secure its bliss. But this cannot be attained by every body all at once. By attending *Satsang*, performing *Abhyás* (spiritual practices) and engaging in *Bhakti* (devotion), worldly thoughts, desires, ties, cares and worries will gradually be reduced. Proportionately his *Saran* of *Rádhásoámí Dayál* will get firmer and his reliance in His *Dayá* (Grace) will be greater. In the case of an *Abhyásí* who has not yet acquired perfect love, it is permissible to narrate his trouble or make requests, whenever he is in trouble, worry or want. *Rádhásoámí Dayál*, in His grace, will grant necessary help to true devotee who is not yet perfect. Whenever He considers proper, He will grant his request as well. In case it is not in his interest to grant his request, He may, if He considers proper, let him know why his request has been refused. This will enable him to bear it patiently. At no time and under no circumstance, will he be impatient and discontented. But this is subject to the condition that from the time the devotee has joined *Rádhásoámí* Faith, he never commits any sin knowingly. As far as possible, he regulates his conduct and behaviour to conform to His directions and commands.

149. Many troubles and calamities, which visit *Abhyásí Satsangís* due to their past *Karams*, are

warded off or minimised by *Rádhásoámi Dayál*, in His own grace and mercy. Instead of the maximum, they get the minimum punishment; for an impaling stake they get a thorn-prick. But the *Abhyásí Satsangí* is not even aware of it. Many *Karams* are suffered easily or eradicated in *Abhyás*. They are felt very little. The *Abhyásí Satsangí* never knows the full impact of these *Karams*. It, therefore, behoves *Satsangí Abhyásís* to be always thankful and grateful to Him. It is not only in the case of the *Abhyásí Satsangís*, but also their dear and near ones, that they suffer for their *Karams* very leniently, so that they do not feel it much. *Rádhásoámi Dayál*, in His grace and mercy, grants protection and ease while they are undergoing the painful results of their *Karams*. Every *Satsangí* does not become aware of such a great grace. But those, who take account of daily happenings and behaviour of their mind and senses, and observe how they are being protected by grace and mercy, are able to realize, to some extent, the hidden hand of protection of *Rádhásoámi Dayál*. It is they alone who offer heart-felt thanks.

150. If a *Premí* (loving) *Satsangí* is keen about his progress in *Bhajan* (spirit-sound practice of Yoga) and securing bliss therein, he should, as far as possible, regulate his conduct and behaviour both in worldly and spiritual matters in accordance with the ordainments. It is proper and necessary for him to take care that, in order to benefit himself, he does not, as far as possible, harm anybody. Generally, he should treat every body with love

and compassion. In the case of those who are in a service which requires them to award punishment and show harshness, there is no harm if they do so in accordance with the law. But it would be desirable if justice is tempered with mercy.

151. Similarly, in *Parmárh*, preference should be given to love and faith. Without this, *Saran* and *Abhyás* are both impossible. It is, therefore, necessary and proper to have trust in the Dayál and *Mauj* of *Rádhásoámí Dayál*, in all matters. As far as possible, unnecessary desires for worldly pleasures and enjoyments and name and fame, should be curbed. If this is done, the mind would not be polluted and *Bhajan* would not be disturbed.

152. If the following two *Shabds* (hymns) are recited daily, with care, then by the grace and mercy of *Rádhásoámí Dayál*, forgetfulness and carelessness will be minimised, and it will be possible to exercise vigilance in many matters. If some wrong is done by accident or unknowingly, the devotee will know it instantly. By repenting and praying for forgiveness, bad effects of that action will soon be removed. In future the devotee will be more vigilant and alert.

153. Wherever the word "*Guru*" occurs in these *Shabds*, it does not refer only to the *Guru* in the bodily form, but to the Supreme Being *Rádhásoámí Dayál* also. In other words, "*Guru*" means both the Supreme Being and the *Guru* in human form.

SHABD 1

चेतो मेरे प्यारे तेरे भले की कहूं ॥ 1 ॥

Cheto mere pyáre tere bhale ki kahún

Translation : Arise and awake. I say this for your good. (1)

गुरु तो पूरा ढूँढ़ तेरे भले की कहूं ॥ 2 ॥

Guru to púra dhúnn tere bhale ki kahún

Translation : Search for the perfect Guide (*Guru*).
I say this for your good. (2)

शब्द रता गुरु देख तेरे भले की कहूं ॥ 3 ॥

Shabd ratá Guru dekh tere bhale ki kahún

Translation : Look for the *Guru* who is absorbed in
Shabd. I say this for your good. (3)

तिस गुरु सेवा धार तेरे भले की कहूं ॥ 4 ॥

Tis Guru Sewá dhár tere bhale ki kahún

Translation : Serve that *Guru*. I say this for your good. (4)

गुरु चरनामृत पी तेरे भले की कहूं ॥ 5 ॥

Guru Charnámrit pee tere bhale ki kahún

Translation : Drink His Charnámrit (water of His
ablution). I say this for your good. (5)

गुरु परशादी खाव तेरे भले की कहूं ॥ 6 ॥

Guru Parshádí kháo tere bhale ki kahún

Translation : Partake of His Prashad (food sanctified by His touch or tasting). I say this for your good. (6)

गुरु आरत कर ले तेरे भले की कहूं ॥ 7 ॥

Guru Árat kar le tere bhale ki kahún

Translation : Perform His Arti, viz., gaze at Him attentively. I say this for your good. (7)

तन मन भेंट चढ़ाव तेरे भले की कहूं ॥ 8 ॥

Tan Man Bhent charháó tere bhaie kí kahún

Translation : Sacrifice your body and mind to Him. I say this for your good. (8)

वन गुरु के मान तेरे भले की कहूं ॥ 9 ॥

Bachan Gurú ke mán tere bhale kí kahún

Translation : Follow His precepts. I say this for your good. (9)

गुरु को कर परसन्न तेरे भले की कहूं ॥ 10 ॥

Guru ko kar parsanna tere bhale kí kahún

Translation : Secure His pleasure. I say this for your good. (10)

नित्त भजन कर नेम तेरे भले की कहूं ॥ 11 ॥

Nitt Bhajan kar nem tere bhale kí kahún

Translation : Perform daily *Bhajan* regularly. I say this for your good. (11)

जीव दया तूं पाल तेरे भले की कहूं ॥ 12 ॥

Jiva dayá tún pál tere bhale kí kahún

Translation : Have compassion for all living beings.
I say this for your good. (12)

दुक्ख न दे तूं काय तेरे भले की कहूं ॥ 13 ॥

Dukkh na de tún káya tere bhale kí kahún

Translation : Injure none. I say this for your
good. (13)

बचन तान मत मार तेरे भले की कहूं ॥ 14 ॥

Bachan tán mat már tere bhale kí kahún

Translation : Use not bitter or wounding remarks.
I say this for your good. (14)

कडुवा तूं मत बोल तेरे भले की कहूं ॥ 15 ॥

Kadúwá tún mat bol tere bhale kí kahún

Translation : Speak not bitterly. I say this for your
good. (15)

सब को सुख पहुंचाव तेरे भले की कहूं ॥ 16 ॥

Sab ko sukh pahuncháo tere bhale kí kahún

Translation : Make all happy. I say this for your
good. (16)

नाम अमीरस पीव तेरे भले की कहूं ॥ 17 ॥

Nám Amíras peeo tere bhale kí kahún

Translation : Drink deep of the nectar of Holy Name.
I say this for your good. (17)

सील छिमा चित राख तेरे भले की कहूं ॥ 18 ॥

Seel Chhimá chit rákh tere bhale kí kahún

Translation : Cultivate tolerance and forgiveness.

I say this for your good. (18)

संतोष विवेक विचार तेरे भले की कहूं ॥ 19 ॥

Santosh Vivek Vichár tere bhale kí kahún

Translation : Be contented, discreet, and thoughtful.

I say this for your good. (19)

काम क्रोध को त्याग तेरे भले की कहूं ॥ 20 ॥

Kám Krodh ko tyág tere bhale kí kahún

Translation : Give up licentiousness and anger.

I say this for your good. (20)

लोभ मोह को टार तेरे भले की कहूं ॥ 21 ॥

Lobh Moh ko tár tere bhale kí kahún

Translation : Repel greed and attachment. I say this for your good. (21)

दीन ग़रीबी धार तेरे भले की कहूं ॥ 22 ॥

Dín Gharíbi dhár tere bhale kí kahún

Translation : Be humble and unassuming. I say this for your good. (22)

संतों से कर प्रीत तेरे भले की कहूं ॥ 23 ॥

Sánton se kár Prít tere bhale kí kahún

Translation : Generate love for *Sants*. I say this for your good. (23)

भोजन बहुत न खाव तेरे भले की कहूं ॥ 24 ॥

Bhojan bahut ná kháo tere bhale kí kahún

Translation : Do not eat much. I say this for your good. (24)

सतसंग में तूं जाग तेरे भले की कहूं ॥ 25 ॥

Satsang men tún jág tere bhale kí kahún

Translation : Keep awake during Sotsong. I say this for your good. (25)

मान बड़ाई छोड़ तेरे भले की कहूं ॥ 26 ॥

Mán barái chhor tere bhale kí kahún

Translation : Shun glory and praise. I say this for your good. (26)

भोग बासना जार तेरे भले की कहूं ॥ 27 ॥

Bhog básná jár tere bhale kí kahún

Translation : Annihilate all desires for sensual pleasures. I say this for your good. (27)

सम दम हिरदे धार तेरे भले की कहूं ॥ 28 ॥

Sam Dam hirdey dhár tere bhale kí kahún

Translation : Acquire equanimity and self-restraint. I say this for your good. (28)

बैराग भक्ति ना छोड़ तेरे भले की कहूं ॥ 29 ॥

Bairág Bhakti na chhor tere bhale kí kahún

Translation : Do not give up devotion and detachment. I say this for your good. (29)

गुरु स्वरूप धर ध्यान तेरे भले की कहूं ॥ 30 ॥

Guru Swarúp dhar Dhyán tere bhale kí kahún

Translation : Contemplate *Guru's* Form. I say this for your good. (30)

गुरु ही का जप नाम तेरे भले की कहूं ॥ 31 ॥

Guru hi ká Jap Nám tere bhale kí kahún

Translation : Repeat nothing but *Guru's* Name. I say this for your good. (31)

गुरु अस्तुत कर नित तेरे भले की कहूं ॥ 32 ॥

Guru Astut kar nitt tere bhale kí kahún

Translation : Praise the *Guru* day in and day out. I say this for your good. (32)

गुरु से प्रेम बढ़ाव तेरे भले की कहूं ॥ 33 ॥

Guru se Prem barháó tere bhale kí kahún.

Translation : Increase love for the *Guru*. I say this for your good. (33)

तीरथ मूरत भ्रम तेरे भले की कहूं ॥ 34 ॥

Tíráth moorat bharam tere bhale.ki kahún

Translation : Pilgrimages and idol-worship are delusions. I say this for your good. (34)

जात अभिमान बिसार तेरे भले की कहूं ॥ 35 ॥

Zát abhimán bisár tere bhale kí kahún

Translation : Forget that you belong to a high caste or clan. I say this for your good. (35)

पिछलों की तज टेक तेरे भले की कहूं ॥ 36 ॥

Pichhlon kí taj tek tere bhale kí kahún

Translation : Adhere not to the past ones. I say this for your good. (36)

वक्त गुरु को मान तेरे भले की कहूं ॥ 37 ॥

Waqt Gurú ko mán tere bhale kí kahún

Translation : Follow the *Guru* of the time. I say this for your good. (37)

तीरथ गुरु के चरन तेरे भले की कहूं ॥ 38 ॥

Tirath Gurú ke Charan tere bhale kí kahún

Translation : *Guru's* Feet are the places of pilgrimage. I say this for your good. (38)

गुरु की सेवा बत तेरे भले की कहूं ॥ 39 ॥

Guru kí Sewá bart tere bhale kí kahún

Translation : Service to the *Guru* is real fast. I say this for your good. (39)

विद्या गुरु उपदेश तेरे भले की कहूं ॥ 40 ॥

Vidyá Guru Updesh tere bhale kí kahún

Translation : *Guru's* teachings constitute true knowledge. I say this for your good. (40)

और विद्या पाखंड तेरे भले की कहूं ॥ 41 ॥

Aur vidyá pákhand tere bhale kí kahún

Translation : All other knowledge is hypocrisy. I say this for your good. (41)

लीक पुरानी छोड़ तेरे भले की कहूं ॥ 42 ॥

Leek puráni chhor tere bhale kí kahún

Translation : Discard the obsolete observances.
I say this for your good. (42)

जो गुरु कहें सो मान तेरे भले की कहूं ॥ 43 ॥

Jo Guru kahen so mán tere bhale kí kahún

Translation : Act up to *Guru's* words. I say this for
your good. (43)

मार्ग ज्ञान न धार तेरे भले की कहूं ॥ 44 ॥

Márag gyán na dhár tere bhale kí kahún

Translation : Do not follow Gyan-marg. I say this for
your good. (44)

भक्ती पंथ सम्हार तेरे भले की कहूं ॥ 45 ॥

Bhakti panth samhár tere bhale kí kahún

Translation : Hold fast to the path of devotion. I say
this for your good. (45)

सुरत शब्द मत ले तेरे भले की कहूं ॥ 46 ॥

Surat Shabd Mat le tere bhale kí kahún

Translation : Follow the path of *Surat Shabd*. I say
this for your good. (46)

सुरत चढ़ा नभ माहिं तेरे भले की कहूं ॥ 47 ॥

*Surat charhá nabha máhín tere bhale
kí kahún*

Translation : Raise the *Surat* to the third Til, I say
this for your good. (47)

गगन तिरकुटी जाव तेरे भले की कहूं ॥ 48 ॥

Gagan Tirkuti jáo tere bhale kí kahún

Translation : Then raise it to Trikuti. I say this for your good. (48)

दसवां द्वार समाव तेरे भले की कहूं ॥ 49 ॥

Daswán Dwár samáo tere bhale kí kahún

Translation : Enter the tenth apperture, i.e. Sunn. I say this for your good. (49)

भँवरगुफा चढ़ आव तेरे भले की कहूं ॥ 50 ॥

Bhanwarguphá charh áo tere bhale kí kahún

Translation : Ascend to Bhanwarguphá. I say this for your good. (50)

सत्तलोक धस जाव तेरे भले की कहूं ॥ 51 ॥

Sat Lok dhas jáo tere bhale kí kahún

Translation : Effect entrance into Sat Lok. I say this for your good. (51)

अलख अगम को पाव तेरे भले की कहूं ॥ 52 ॥

Alakh Agam ko páo tere bhale kí kahún

Translation : Attain Alakh and Agam. I say this for your good. (52)

राधास्वामी नाम धियाव तेरे भले की कहूं ॥ 53 ॥

..Rádhásoámi Nám dhíyao tere bhale kí kahún

Translation : Finally contemplate the Holy Name RÁDHÁSOAMI. I say this for your good. (53)

भटक अटक सब तोड़ तेरे भले की कहूं ॥ 54 ॥

Bhatak atak sab tor tere bhale kí kahún

Translation : Give up all wanderings and entanglements. I say this for your good. (54)

टेक पक्ष गुरु बाँध तेरे भले की कहूं ॥ 55 ॥

Tek paksh Guru bándh tere bhale kí kahún.

Translation : Attach yourself firmly and exclusively to the *Guru*. I say this for your good. (55)

SHABD 2

गुरु की मौज रहो तुम धार ।

गुरु की रजा सम्हालो यार ॥ 1 ॥

Gurú ki Mauj raho turn dhár

Gurú ki razá samhálo yár.

Translation : Conform to the *Mauj* (Will) of the *Guru*. Comply with the pleasure of the *Guru*, dear friend. (1)

गुरु जो करें सो हित कर जान ।

गुरु जो कहें सो चित धर मान ॥ 2 ॥

Gurú jo karen so hit kar ján

Guru jo kahen so chit dhar mán.

Translation : Whatever the *Guru* does, consider it to be in your interest and whatever the *Guru* orders, follow it with care and attention. (2)

शुकर की करना समझ विचार ।

सुख दुख देंगे हिकमत धार ॥ 3 ॥

Shukar ki karná samajh vichár
Sukkh dukh denge hikmat dhár.

Translation : Adopt the attitude of gratefulness; pleasure and pain, He apportions to you with some object. (3)

ताड़ और मार करें सोई प्यार ।

भोग सब इन्द्री रोग निहार ॥ 4 ॥

Tád aur már karen soi pyár
Bhog sab indrí rog nihár.

Translation : Admonition and chastisement are, in fact, marks of His affection ; look upon all the pleasures of the senses as disease. (4)

कहूं क्या दम दम शुकर गुज़ार ।

बिना उन और न करने हार ॥ 5 ॥

Kahún kyá dam dam shukar guzár
Biná un aur na karne hár.

Translation : What else can I say ? I am grateful to Him every moment. Except Him (*Guru*) there is none who can do anything. (5)

दुखी चित से न हो दुख लार ।

सुखी होना नहीं सुख जार ॥ 6 ॥

Dukhí chit se na ho dukh lár
Sukhí honá nahín sukh jár.

Translation : Let not troubles afflict you, nor pleasures satiate you. (6)

बिसारो मत उन्हें हर बार ।

दुःख और सुख रहो उन धार ॥ 7 ॥

Bisáro mat unhén har bár

Dukkh aur sukh raho un dhár.

Translation : Do not forget Him at any time. Rely on Him amidst pleasure and pain. (7)

गुरु और शब्द यह दोऊ मीत ।

नहीं कोई और इन धर चीत ॥ 8 ॥

Gurú aur Shabd yah doú meet,

Nahín koí aur in dhar cheet.

Translation : *Guru* and *Shabd* are the true friends. There is none else ; and keep them in your mind. (8)

यही सत पुरुष यही करतार ।

लगावें तोहि इक दिन पार ॥ 9 ॥

Yahí Sat Purush yahí Kartár,

Lagáwen tohí ik din pár.

Translation : *Guru* is *Sat Purush* and the Creator, He would one day steer your ship across. (9)

बिना उन कोई नहीं संसार ।

देखो मन सूरत उन पर वार ॥ 10 ॥

Biná un koí nahín sansár

Deo Man Súrat un par wár.

Translation : Except Him there is none in this world;
sacrifice your mind and spirit at Him. (10)

करें वह नित तेरी सार ।
तेरे तन मन के हैं रखबार ॥ 11 ॥

*Karén woh nitt terí sár,
Tere Tan Man ke hain rakhawár.*

Translation : He always does what is to your good;
He is the protector of your mind and body. (11)

शुकर कर राख हिरदे धार
मिटायें दुःख सब ही झाड़ ॥ 12 ॥

*Shukar kar rákh hirde dhár
Mitáwen dukkh sab hí jhár.*

Translation : Keep Him in your heart gratefully; He
would completely remove all your troubles. (12)

करें क्या मन तेरा नाकार ।
नहीं तूं छोड़ता विष धार ॥ 13 ॥

*Karen kyá Man terá nákar
Nahín tun chhortá vish dhár.*

Translation : What is He to do when your own mind
is so worthless ; you do not give up currents
of venom (sensual pleasures). (13)

भोग न गिरे बारम्बार
न माने कहन उनकी सार ॥ 14 ॥

*Bhog men gire bárambár
Na máne kahan unkí sár.*

Translation : Again and again you fall a prey to pleasures. You do not listen to His beneficent advice. (14)

इसीसे मिले तुझकों दंड ।
नहीं तूं मानता मतिमंद ॥ 15 ॥

Isíse mile tujhko dand
Nahín tún mántá mati-mand.

Translation : This is why you are penalized; even then you do not listen, imprudent as you are. (15)

सहो अब पड़े जैसी आय ।
करो फरयाद गुरु से जाय ॥ 16 ॥

Saho ab pare jaisí áya,
Karo faryád Guru se jáya.

Translation : Put up with whatever befalls you. Go and pray to the *Guru*. (16)

पकड़ फिर उन्हीं को तूं धाय ।
करेंगे वोही तेरी सहाय ॥ 17 ॥

Pukár phir unhín ko tun dháya
Karenge wohí terí saháya.

Translation : Run and cling fast to Him ; He alone would help you. (17)

बिना उन और नहीं दरबार ।
रहो उन चरन में हुशियार ॥ 18 ॥

Biná un aur nahín Darbár
Raho un Charan men hushiyár.

Translation : Besides this, there is no other door to knock at. Be alert. Carefully cling to His Feet. (18)

गुनह तुम कीये दिन और रात ।
गुरु की कुछ न मानी बात ॥ 19 ॥

Gunah turn kíye din aur rát
Gurú ki kuchh na mání bát.

Translation : You have committed sins day and night ; you did not act up to the advice of *Guru*. (19)

इसीसे भोगते दुख घात ।
बचावेंगे वही फिर तात ॥ 20 ॥

Isíse bhogte dukh ghát
Bacháwenge wohí phir tát.

Translation : Hence you get pain and affliction. It is He alone, who will rescue you. (20)

रहो राधास्वामी के तुम साथ ।
लगे फिर शब्द अगम तुम हाथ ॥ 21 ॥

Raho Rádhasoámí ke turn sath
Lage phir Shabd Agam turn hath.

Translation : Be with *Rádhasoámí*; then only will you gain access to the inaccessible *Shabd* (spiritual Word or Sound). (21)

154. The only external form of worship that is prescribed in *Rádhasoámí* Faith, is the worship of the Sant Sat *Guru* with love. His Swarúp (Form) which manifests within an *Abhyásí* in *Dhyán*, is

चैतन्य Chaitanya (Spiritual) and अकाल Akál (Eternal). This Swarúp will accompany the *Abhyásí* up to the region of form, colour and demarcation, in a subtler and subtler and more and more refulgent form. It will take him to the true Formless Region which is beyond form, colour and demarcation.

155. For internal worship, it is the निज रूप Nij Rúp of the *Sant Sat Guru*. It is all शब्द *Shabd* and प्रकाश *Prakásh* (light). The internal worship consists in listening intently to the internal Sound and elevating the spirit along with it. Unless there is intense love for the external form of the *Sant Sat Guru*, the *Shabd Swarúp* will not manifest itself as it should, nor will there be intense love for it. In other words, the ascension of the spirit will take place with the help of the external form of the *Sant Sat Guru*, provided there is strong love for it.

156. The practitioners of *Rádhásoámí* Faith should perform *Abhyás* daily with yearning, zeal and regularity. They should first fix their mind, spirit and sight at the third Til for four or five minutes. Thereafter they should direct and fix their attention at the first or second stage, and listen to *Shabd*. In the practice of *Dhyán*, they should fix their sight and attention at that very spot and think of the Swarúp (Holy Form). It matters not when the Swarúp would appear. They should not apply pressure while raising the mind and spirit. They should, in a natural and easy way, withdraw their mind, attention and sight upwards and fix them at the first stage with the help of *Shabd* or *Swarúp*. They should

avoid all worldly thoughts and must not give rise to any impulse or urge, whether of the world or of *Parmásth*. If they observe these instructions, they are sure to get some bliss and joy of *Shabd* or *Swarúp*.

157. If, at the time of *Abhyás*, yearning and enthusiasm are absent, the *Abhyásí* should first read with attention two *Shabds* of चित्तवनी Chitáwani (admonition) and वैराग्य Vairág (renunciation) and two *Shabds* of Love. Thereafter he should perform *Abhyás*. Keeping his faults in view, he should humbly pray at the Holy Feet of *Rádhásoámí Dayál* for grace and mercy. Thereafter he should begin practising *Bhajan* or *Dhyán*.

158. If even then the mind continues to indulge in reveries, the *Abhyásí* should perform *Dhyán* along with *Bhajan*. While sitting in the posture of *Bhajan*, he should contemplate on the *Swarúp*. Simultaneously he should also direct his attention to *Shabd*. If, inspite of this, thoughts and reveries do not cease, he should also begin performing *Sumiran*. By this, the mind would be able to apply itself to *Abhyás* without being disturbed.

159. If even then thoughts and reveries continue to trouble the *Abhyásí* and the mind does not properly apply itself to *Bhajan*, he should, at the time of *Bhajan*, sing the verses of Love either internally or a little audibly. This is sure to remove thoughts and reveries. Then some bliss of *Bhajan* and *Dhyán* will be felt.

160. If inspite of all this, the mind remains indifferent and goes on raising profitless thoughts and reveries, the *Abhyásí* should leave *Bhajan* and *Dhyán*, and perform Sumiran with emotion. Some purification will be achieved by this. If he performs *Dhyán* or *Bhajan*, or both together, for some time, he would notice some beneficial results.

161. If, at any time, the mind totally refuses to apply itself to any of the above practices or remains indifferent, the *Abhyásí* should recite slowly or a little audibly, five *Shabds* relating to the secrets of the Path and elevation of mind and spirit carefully, with attention on their meaning. He should fix his mind, attention and thought at the various stages as they are described in the *Shabds*. He should repeat every verse or couplet four or five times or even more. He should all the time keep his attention fixed at the stage referred to in that particular verse. Recitation of this kind gives somewhat the same benefit as the practices of *Bhajan* and *Dhyán*. But care should be taken that no worldly or *Parmárthí* thoughts rise in the mind.

162. If none of the practices enumerated above can be performed properly, it is evident that the mind is extremely impure and under the stress of *Karams*. The remedy is that the *Abhyásí* should carefully attend Satsang for some time, perform the service of loving devotees and Sádhs and listen to and cogitate upon their Bachans and those delivered in *Satsang*. It is only thus that, in course of time, purification can be attained and yearning

created. This will enable the practices, described above, to be performed properly.

163. It is just possible that a person may not get an opportunity to attend Satsang and perform Sewá (service) and *Abhyás* for some time. Such a person should perform Sumiran and *Dhyán* for five ^{or} six minutes at a time, every hour or after every two hours. He should close his eyes, and fix his mind, spirit and sight at the first stage. This he may do, wherever he may be, or whatever he may be doing, or in whatever posture he may be, or even when he is lying in bed. During the short period of five ^{to} or six minutes, the mind will not wander nor will it give rise to thoughts and impulses. If this practice is performed ten ^{or} twelve times a day, the total time devoted to this undisturbed *Abhyás* would come to about an hour or so. Sooner or later, the practitioner will certainly get some bliss and joy of *Abhyás*. Its effect will be felt almost all the time. By thus performing *Bhajan* and *Dhyán* for five ^{or} six minutes at a time, the mind will become steady and get some bliss and joy at the usual time of daily *Bhajan* and *Dhyán* also. In this way, daily *Abhyás* will also be done properly in due course. As the *Abhyás* of five ^{or} six minutes will be performed several times in the day, mind and senses will be purified soon. Bliss and joy will also go on increasing gradually.

164. If while performing *Bhajan* or *Dhyán*, the *Abhyási* becomes oblivious of the world and the body but remains conscious within, then this should

be taken to be a sign of proper performance of *Abhyás*. But in case drowsiness supervenes, so that the practitioner loses consciousness of both states, then it is advisable to stop the *Abhyás* and open the eyes, just before this condition occurs. If lethargy is not shaken off, he should get up and walk a little, and then again sit in *Abhyás*. If drowsiness again overtakes him, he should repeat the above-mentioned expedient. But if even then drowsiness persists, he should give up *Abhyás* altogether at that time.

165. *Abhyás* should be performed for at least half an hour or twenty minutes at a time. Out of *Bhajan* and *Dhyán*, one should perform that *Abhyás* to which one's mind applies for a longer period. But both the practices should be performed twice daily. As far as possible no day should pass without *Abhyás*.

166. Ordinarily, *Abhyás* should be performed in the morning and evening. There is no restriction as regards bath, ablution and place. One should make oneself comfortable and may use soft cushions. If one has to answer the call of nature, one may first ease oneself and then sit in *Abhyás*. The *Abhyási* should see that there is no noise or disturbance near about him, and that no non-*Satsangí* is there. No one should disturb or touch the *Abhyási* when he is performing practice. In case of necessity one should call him.

167. An ardent devotee may perform *Abhyás* at any time before meal or two or three hours after

it. He may do so at any place for any length of time, from ten minutes to an hour and a half. When, by grace and mercy, his mind and spirit withdraw and rise, he should, in the beginning, take care not to raise them too much. Elevation of spirit should take place slowly and gradually, just as much as he can bear. If due to the elevation of spirit, he feels uneasy, *Abhyás* should not be continued after it becomes unbearable. If due to abnormal withdrawal of spirit the strain is unbearable or some pain or fear is felt, the *Abhyás* should be given up and resumed after some time. The object is that the devotee may gradually get habituated to bear the strain. It is desirable that the *Abhyásí* should do some physical work after finishing *Abhyás*, so that his body and senses do not become inactive and inert.

168. If any part of the body becomes benumbed while the devotee is performing *Dhyán* or *Bhajan*, it is an indication that the *Abhyás* is being performed properly and correctly. He should not get frightened or apprehensive. When the *Abhyás* is over, he should get up slowly and walk a few minutes. This will remove sluggishness.

169. Due to excessive bliss in *Bhajan* or *Dhyán*, an *Abhyásí* may experience great ecstasy and detachment. He may become somewhat averse to the pleasures and activities of the world. Such an *Abhyásí* must not give up his family, avocation or anything else in a fit. He should not consider this state of ecstasy to be stable and lasting. It will slowly disappear in a few days. If he takes any action in haste he would repent. Therefore he

should proceed very cautiously in this matter. He should try his utmost to control his feelings and conceal them from people of the world.

170. In this condition of ecstasy, the *Abhyásí* should never think that he is perfect and that his task has been completed. If he does so, his progress will be stopped. His condition would gradually become normal. Then he will realize that he is imperfect and that he was wrong in thinking that he was perfect.

171. It is proper for the *Abhyásí* to see his defects and to remain humble in all circumstances. So long as he does not reach Trikuti and Daswán Dwár, he should not consider his ecstatic state to be lasting and permanent. He should make progress in his *Abhyás* and try to raise his spirit higher and higher, every day. He should apply his body and senses to some work, so that the current of spirit may continue to rise and flow down ; and his progress may be steady. If these precautions are taken in the performance of *Abhyás*, the task is sure to be done correctly and completely. Otherwise, he will become the sport of his ecstasy, transport and indifference, by which great harm will be caused to his bodily and worldly activities. This will also cause set-back to his *Abhyás*. His ecstatic state too will not last. It is just possible that his health might also suffer.

172. For the proper performance of *Abhyás* and digesting ecstasy and transport, it is necessary for the *Abhyásí* to seek the company of *Sant Sat*

Guru or *Sádh Guru* or an advanced प्रेमी अभ्यासी *Premí Abhyásí* and to attend his *Satsang* off and on. In His association and by hearing His discourses he will become aware of his faults. The intoxication of bliss and joy of *Abhyás*, which he may experience, from time to time, in his *Abhyás* will not flow to an undesirable extent. The *Sant Sat Guru* will always help him internally and externally. He will save him from hasty action, getting intoxicated in the bliss of *Abhyás* and other harmful things. He will help him in his progress day by day.

173. The followers of *Rádhásoámí* Faith should perform *Bhajan*, *Dhyán* and Sumiran with Dhun (chanting the Holy Name *RÁDHÁSOÁMÍ* musically) as much as they can. Out of these three practices, the one to which the mind inclines the most, should be performed the longest. The *Abhyás* to which the mind is least inclined should be given the least time.

174. If the mind applies to *Bhajan* more than to Sumiran and *Dhyán*, then greater time should be devoted to *Bhajan*. When however the mind is so inclined, *Dhyán* may also be performed.

175. Sumiran with Dhun should be performed only when the mind does not apply to *Bhajan* and *Dhyán* and not otherwise. Whenever the mind is so inclined, this may be practised for some time.

176. If *Satsang* is not available, intelligent recitation of बानी *Bání* (poetical composition) and reading of बचन *Bachans* (discourses) should, as a

rule, be done daily. This will afford somewhat the same benefit as *Satsang*, and enhance vigilance and eagerness.

177. If a devotee remains eager about his spiritual welfare and performs *Abhyás* and recitation regularly, *Rádhásoámi Dayál* will certainly shower Dayá (grace) whenever and in whatever manner He deems proper and will also vouchsafe advancement in *Abhyás*. Thus the task of the Jiva will surely be accomplished one day.

178. Whenever one does not experience bliss and joy in *Abhyás*, one should understand that this is the result of some bad *Karams*. One should then perform the usual *Abhyás* with greater application, whether bliss and joy are experienced or not. If one is unable to do so, then on that day, *Abhyás* may be performed for a shorter period, and careful recitation of *Báni* for a longer period, in particular the hymns of admonition, love and ascension.

179. One need not be much perturbed or discouraged in such a situation. On the other hand, in order soon to exhaust and eradicate the bad *Karams*, one should, if possible, engage in *Parmáarthí* pursuits to a greater extent than usual.

180. Under all circumstances one should depend on मेहर Mehar and दया Dayá (grace and mercy). Even in the world, no one denies anybody the recompense for his work and attention. Then how can the Supreme Being *Rádhásoámi Dayál* withhold from his भक्त Bhakt the reward for his Sewá ?

181. There is also some object if bliss in *Abhyás* is not had some times. If one obtains no bliss or very little bliss for sometime, one may expect more of it in future or some other benefit as for instance correction of the mind, and increasing understanding, love and faith, etc.

182. One should not, therefore, give up *Abhyás* in dejection or agitation ; nor should one lose faith in *Rádhásoámí Dayál*. On the contrary, one should minutely scrutinize the behaviour of one's mind and senses, because it must be due to some lapse that bliss of *Abhyás* is not obtained. One should try to remove that defect with reliance on Dayá, so that the obstruction may be removed soon and there may be no trouble in the future.

183. The *Abhyási* may also relate his difficulties to and seek advice and help from another *Satsangí* who may be more advanced and experienced than himself. This will also afford him some benefit and encouragement.

184. The *Abhyási* should take care that his desires and impulses for pleasures are not excessive. He should indulge in them only to the extent it is necessary. If there is excessive indulgence in sensual pleasures, the mind will hardly incline to *Bhajan* and sufficient bliss will not be obtained.

185. It is, therefore, advisable for an *Abhyási* *Satsangí* to recite, off and on, the *Shabds* of वैराग्य

Vairágya (renunciation), भक्ति *Bhakti* (devotion) and प्रेम Prem (Love). Whenever the mind gives rise to useless and unnecessary impulses, they should be checked and curbed as much as possible. He should feel ashamed and repent and pray. Gradually he will improve.

186. It is not proper to make haste in this matter. The mind has been in delusion and ignorance through innumerable ages and lives. Its tendency has, from the very beginning, been towards the world and pleasures. Its nature will be changed and its inclination turned inwards gradually. The grace of *Rádhásoámi Dayál* is always there. But it (grace) too will work gradually; as sudden transformation will not produce complete and lasting benefit.

187. A *Satsangí Abhyásí* should also know that the aim of the *Rádhásoámi* Faith is to effect withdrawal and elevation of the mind and spirit. Therefore, he should adopt those measures which are conducive to this. He should perform that *Abhyás* (practice) to which his mind applies itself. He should have no desire for seeing light and splendour or gaining सिद्धि Siddhi and शक्ति Shakti (supernatural powers). If his mind is imbued with such desires, he will not be able to get pure bliss in *Abhyás*. It is, therefore, desirable that he should fix his attention on शब्द *Shabd* in the practice of *Bhajan*, and on स्वरूप *Swarúp* (Holy Form) and मुकाम *Muqám* (internal point) in the practice of ध्यान *Dhyán*, whether

anything is visible or not. He should not indulge in thoughts and reveries while performing *Abhyás*. If there is concentration of mind and spirit, some bliss is sure to be experienced ; and this is called pure bliss. If by *Mauj*, light and splendour do appear, he may see them. But he should not set his heart upon them, nor should he desire repetition of the same. Otherwise, there is danger of the attention being somewhat diverted from the *Shabd*, the *Swarúp* and the *Muqám* (the internal point). The result will be that the mind will become indifferent, and will not apply to *Abhyás* as much as it should. The *Abhyásí* will begin to think that he has achieved nothing or he is making no progress or he is not being granted *Dayá* (favour). Other thoughts and reveries will also arise in the mind and will detract him from the *Abhyás*.

188. Those, who have joined *Rádhásoámí* Faith and are really desirous of true salvation and the Darshan of the true Supreme Being in His Mansion, should act, as much as possible, in accordance with the rules laid down below. They are necessary for progress in *Abhyás* and for proper conduct in spiritual as well as temporal matters. If these rules are properly understood and kept in view, it is hoped that the devotees would be able to detect their faults and failings. This will enable the devotees to apply necessary corrections.

189. These rules are :—

FIRST : The Surat or spirit has descended from the highest region, the Holy Feet of

Rádhásoámí Dayál. It is seated at the plane of eyes in Pind. From here it is performing the functions pertaining to the body and the world through the media of sense-organs. It is necessary to revert it to the original home by the practices taught in the *Rádhásoámí* Faith.

SECOND : The mind and spirit should be elevated to higher regions by the practice of *Dhyán*. This is done by the contemplation of *Guru Swarup* or that of the various presiding deities.

THIRD : Both in *Parmáarth* and *Swáarth*, the devotee should do to others as he wishes others to do to him.

190. The difficulties encountered in practising these rules and the ways to obviate them are briefly described below. It is proper and necessary for every true *Parmáarthí* to keep them in mind and to act up to them as far as possible. Otherwise, it will be difficult to enforce them, and the spiritual progress would also be retarded.

191. Worldly desires and the sense-organs cause distraction in observing the first rule, viz., the elevation of spirit and mind. They prevent the withdrawal and ascension of the spirit-current. If the current is projected outwards to the senses, in external objects or in the body, it will be difficult to turn it upwards and to raise it. It has, therefore, been enjoined upon an *Abhyásí* that generally his outward behaviour should be confined to what is

necessary. In particular, he should, at the time of *Abhyás*, gradually train his spirit-current to withdraw inwards and rise upwards, simultaneously controlling his mind and senses. By this, some bliss and joy of withdrawal and ascension of spirit will be experienced. By continuing and gradually increasing this practice, more and more bliss and joy will be perceived and detachment from the body and the world will be effected to some extent.

192. If distraction is caused in the performance of devotional practices by worldly impulses and desires, the practitioner will not get bliss uniformly. Sometimes he will enjoy bliss of *Abhyás*, and, at other, he will feel indifferent. Accordingly his progress towards the Nij Ghar (Real Home) will be slack.

193. He, who is all the time vigilant and watchful about his mind and senses, and prevents unnecessary up-surge of desires and urges, will also be able to control them at the time of performing *Abhyás*. Otherwise, all sorts of thoughts will arise at the time of *Abhyás* ; and the *Abhyásí* will not even be aware of them. His mind, instead of applying itself to *Bhajan* and *Dhyán*, will be swept away by all sorts of thoughts. It is, therefore, proper and necessary that, as far as possible, he should exercise control over the mind and the senses. This will enable him to obtain some bliss in *Bhajan* and *Dhyán* ; and the same will gradually be increased.

194. As regards the observance of the second rule, one should be careful first to bring the

Swarúp (countenance of the *Sant Sat Guru*) before his mental eye and to fix it there. By this, the mind and senses, which are accustomed to apply themselves to some form, will be somewhat steadied. They will be fixed at the proper point or they will be put in contact with *Shabd*. At that time, there would be fewer chances of the appearance of other forms. Moreover, *Shabd* will be heard clearly. If *Swarúp* (Form of the *Sant Sat Guru*) is not kept foremost, the mind and senses, on account of their natural inclination, will remain, unsteady and infested with all kinds of thoughts.

195. If *Swarúp* (face of the *Sant Sat Guru*) appears during the practice of *Dhyán*, or if *Shabd* is clearly heard in *Bhajan*, then the mind and senses will be attracted without any difficulty. They will not give rise to any other thought. But, when thoughts are forceful, some efforts will be needed for recapturing the *Swarúp*. This will remove the thoughts and reveries. In case, this is not done, much help will be secured by reciting before the *Swarúp* some love-charged hymns, as is done in the *Ártí* ceremony.

196. The great importance of the *Dhyán* of *Guru Swarúp* and fixing it before the mental eye, lies in the fact that as soon as the *Guru Swarúp* is brought before the mental eye, the mind and senses are transported to the plane of Prem (love). Then, the bliss of *Bhajan* and *Dhyán* is experienced in a greater measure. Thoughts and reveries are minimized. But this is possible only when the

Abhyásí has deep spiritual love and affection for the *Guru*. It is for this reason that *Rádhásoámí Dayál* has, in His *Báni* and *Bachans*, laid great emphasis on *Guru Bhakti* (devotion to *Guru*). He has forcefully enjoined on the devotee to engender love for the Holy Feet of the *Guru*, in the first instance.

197. Without keen *Vairágya*, i.e., detachment from the world and its pleasures, and intense love and affection for the Holy Feet of *Rádhásoámí Dayál*, the mind and spirit cannot properly apply themselves to *Shabd*. Thoughts and desires would cause distraction in *Bhajan*. But if the *Abhyásí* is imbued with love and regard for *Guru Swarúp*, and keeps it in the forefront, the mind would be somewhat steady, because it is habitually attached to a physical form. When one is before the *Guru*, one's mind and senses are attracted towards His *Darshan* and *Bachans*. Thus they become spiritually inclined, and worldly thoughts disappear. Another advantage of contemplating upon the *Guru Swarúp* is that the *Abhyásí* is not required to change it, from one stage to another. In other words, the same *Guru Swarúp* will take him to *Sat Lok* (the stage up to which form exists). *Guru Swarúp* as also the form of the *Abhyásí* will become subtler and more refulgent from stage to stage.

198. If one proceeds in *Abhyás*, contemplating upon forms of the various presiding deities even then one would secure the same results, provided that these forms go on appearing at the different stages. If, however, they do not appear, one cannot

generate love for them by simply thinking of them. For this-reason, the thoughts and reveries cannot be quickly got rid of or reduced. Hence, the bliss will not be obtained fully. It is, therefore, for the *Abhyásí* to judge and examine the condition of his love and zeal, and to perform the practice of *Dhyán* in the manner he thinks advantageous. Without *Dhyán*, the withdrawal of the mind and spirit cannot take place as expeditiously as one wishes. But if the *Abhyásí* is able to hear *Shabd* clearly, he need not lay much stress on the practice of *Dhyán*. This does not, however, apply to all. Only a few highly *Adhíkári* (gifted) *Abhyásís* can have this privilege. Therefore, it is necessary for *Abhyásís* to give priority to and emphasis on the practice of *Dhyán*.

199. Darshan of the *Guru Swarúp* is had on withdrawal to higher plane. It does not manifest itself at the will of the practitioner like other forms of the world. This Form is graciously assumed by the All-Knowing Purush (Being) for enhancing the love and faith of His devotees and appears at a higher plane. For this reason the Darshan of this *Swarúp* is often had in the state of dream, when mind and spirit are withdrawn to a very great extent, and also sometimes in *Abhyás*. An *Abhyásí* should, therefore, consider it a special grace, if Darshan of the *Guru Swarúp* is had either in *Abhyás* or in dream. He should fix that *Swarúp* (Form) in his mind and contemplate upon the same while practising *Dhyán*.

200. By following the third rule, the *Abhyásí* Premí will derive great benefit in his spiritual as

Well as temporal affairs. He will never cause pain of any kind to anybody. A *Parmásthí* is enjoined to behave with humility, love and kindness towards devotees. He should be kind to all. If he behaves like this, all would be pleased with him. The Supreme Father too will be pleased, and grant him the gift of love. His condition will change daily. Quarrels, strifes, jealousy, rancour, etc., will not stand in the way of his *Parmásth*. His heart will go on becoming purer and softer, and will be imbued with the love of the Holy Feet of the Supreme Being.

201. A *Parmásthí* should not mind a little monetary loss if quarrels, strifes and opposition are thereby avoided. It is highly profitable for him not to adopt harsh and abusive language and taunts. He should forgive. He must not take revenge and set himself against mean and wrathful persons. In short, a devotee should take care that his mind is not worried on account of worldly affairs, and soiled and debased thereby. He should see that these thoughts do not disturb his *Bhajan*, otherwise he will not get bliss and joy. This loss is more serious than other minor losses or a little mental hurt. He should guard against incurring spiritual loss as far as possible and in a manner he thinks proper.

202. He, who is serious about *Parmásth* (welfare of his soul), should reverse the current of spirit and mind, from the nine orifices or sense-organs, to the tenth orifice situate in the brain (through which the spirit-current has descended into Pind and seated in the eyes). This he should do with the help of *Shabd*, and *Swarúp*. With the object of enjoying

Parmárthí (spiritual) pleasure, he should sit in *Abhyás*. In proportion to the intensity of his thought, the current will rise from the seat of mind and flow upwards. To the extent the current moves upwards and stations itself at some stage, or the devotee directs his thought to it, he would realize the bliss that accrues from the union of the current with the Chaitanya (spirituality) of higher regions.

203. This bliss is very pure. It can be obtained even by devoting a slight attention inwards. When the mind has tasted this bliss to some extent and has experienced the ecstasy, it will perform *Abhyás* again and again with a view to getting the same. This will go on progressing i.e. love and yearning will increase day by day.

204. Therefore, it behoves a sincere and true *Parmárthí*, that whenever he has leisure or opportunity, he should sincerely aspire for obtaining *Parmárthí* (spiritual) pleasure within himself, and perform *Abhyás*. In worldly matters, when a man thinks of something, he identifies himself with it. He becomes oblivious of everything else. In the same way, when he is performing *Bhajan* or *Dhyán*, his thoughts should be of *Parmárth* alone. He should not think of any thing else. If he does so, he is sure to get some bliss of *Abhyás*, and his longing will increase gradually.

205. In addition to the regular *Abhyás*, the devotee should, at other times also, think of and apply his mind to the *Swarúp* and *Shabd*, say for four or five minutes or more every time. He will

realize some bliss even in this short time. This practice should be repeated several times during the course of day and night. He should thus derive some benefit and get the bliss of *Abhyás*. This will give him some taste of internal bliss and augment his longing and yearning.

206. When the devotee, by following the above directions and by performing the usual *Abhyás*, succeeds in getting some bliss and happiness and experiences grace and mercy and omnipotence of *Rádhásoámí Dayál*, some love will be generated in his heart for His Holy Feet, and yearning for His Darshan will be enhanced. The *Abhyás* will also be performed properly. By and by, he will get so used to the internal bliss that he will not rest contented until he has performed *Abhyás* three or four times during the day and night. His eagerness, longing and yearning will go on increasing.

207. The above acts will induce greater grace and mercy. Simultaneously, love and efforts will also increase. Thus the task will be completed one day.

208. Hence, he, who fears the true Supreme Being and is afraid of incurring His displeasure and of the set-back to his *Parmáth*, can be relied upon to behave properly in all respects. His dealings with everybody will be uniformly honest. Both internally and externally, he will be the same. Those, who keep up their appearance due to the fear of the world, cannot be relied upon when they are relieved of such a fear. At that time, they will behave

without check, according to their inclinations.

209. A true *Parmārthī* should test his conduct and behaviour with reference to his thoughts and impulses. So long as internal purification is not attained and the fear of the true Supreme Father and *Sant Sat Guru* is not implanted in his heart and he is not keen to save himself from *Parmārthī* (spiritual) loss, he should consider himself a sinner and full of evil propensities. He should take measures to remove the same as ordained by Sants. He should also, now and then, pray at the Holy Feet of *Rádhásoámí Dayál* and *Sat Guru* and solicit His grace. By His grace and mercy, purification will gradually be attained, and proportionately bliss of *Bhajan* will be obtained. This will enhance his love and yearning.

210. There is not the least doubt that the Jíva cannot succeed in his efforts without the grace and mercy of *Rádhásoámí Dayál*. But a devotee, on hearing and grasping the purport of discourses, will be determined to cast off the evils of his mind. Being endowed with His love, he would attain to the state of supreme and everlasting bliss at His Holy Feet. He would start practising, with love and faith, the *Abhyás* given out by *Rádhásoámí Dayál*. He would keep proper vigil and watch over his mind and senses. In the case of such a devotee, the Supreme Father *Rádhásoámí Dayál* will certainly extend His help. He will gradually enhance his love. Purifying him fully, He will grant him abode at His Holy Feet.

211. As love for the Holy Feet of *Rádhásoámi Dayál* goes on increasing, the mind and spirit will withdraw and rise up. All the evil propensities and purposeless thoughts and impulses will, of themselves, be easily cast off, and purification will be attained day by day. One day his task will be completed.

212. *Rádhásoámi* Faith requires its followers to attend *Satsang* and to perform the practices for elevating mind and spirit to higher regions. The secrets and mysteries of *Nij Dhám* (Real Abode) of the Supreme Being, which is the region of pure spirit, and of the intervening stages, are given out in details. This prevents the *Abhyásí* from being led astray in the way. He goes on crossing these stages, one by one, and ultimately reaches the Highest Region, where he gets the Darshan of *Rádhásoámi Dayál* and abides at His Holy Feet.

213. *Satsangís* of *Rádhásoámi* Faith adopt the *Isht* (goal) of the Supreme Being *Rádhásoámi Dayál*. They take His *Saran* (refuge), and aspire after gaining access to the *Nij Dhám*. They go on strengthening and augmenting this desire day by day. They perform daily the practices for elevating their mind and spirit, as much as they can. Therefore their yearning to rise and ascend to higher regions is ever fresh in their mind.

214. The *Abhyás* of *Surat Shabd* Yoga is, in fact, the process of undergoing death while living. Just as, at the time of death, *Surat* is withdrawn from the toes to the eyes, similarly withdrawal

takes place in the performance of *Abhyás*.

215. As the spirit rises to higher regions, it is disgusted with the world, its objects and pleasures. Sensual pleasures become tasteless. The desire to proceed and revert to निज घर *Nij Ghár* (Real Home) goes on increasing. As by grace, *Shabd* is heard clearly or light and refulgence are observed, प्रेम *Prem* (love) and उमंग *Umang* (enthusiasm) for *Darshan* and speedier uplift go on increasing. The body gets benumbed in *Abhyás*. The practitioner becomes oblivious of the world.

216. As the mind and spirit ascend eagerly, the bliss and joy of *Shabd* and *Rúp* are obtained in greater measure. Simultaneously, enthusiasm and eagerness are also increased. Thoughts and reveries of the world are warded off and removed altogether. The mind becomes pure and attention is steadied.

217. Love and yearning are the essentials of the *Rádhasoámí* Faith. The mind must be somewhat imbued with them. They are augmented by the bliss and joy of *Abhyás*. Then there is progress in *Abhyás* day by day. Faith and desire for *Darshan* will become stronger and stronger.

218. As the mind and spirit experience bliss and joy internally, detachment from and aversion for the objects and pleasures of the world are developed. Worldly desires are reduced. The yearning for *Darshan* is enhanced. Bondages of the body and the world are weakened.

219. Thus, by the performance of *Abhyás*, the mind and spirit will tend to withdraw inwards and rise upwards. Such an *Abhyásí* will find it easy to move on towards his Real Home, at the time of his death, when the spirit leaves *Pind* and naturally withdraws upwards. The practitioner will then easily proceed towards his real abode. He will experience great bliss and joy of *Shabd* and *Darshan*. The spirit will rise higher and higher with great zeal. It will be located in a higher and happier region, as *Sat Purush Rádhásoámí Dayál* and *Sant Sat Guru* may consider desirable.

220. The above applies to high class *Abhyásí*. As regards *Abhyásís* of lower category, even their *Surat* (spirit) will, at the time of death, enthusiastically ascend higher with the help of *Shabd* and *Swarúp* to a greater extent than ever before. Their *Surat* will be located in a region of happiness i.e. *Sahas-dal-kanwal* or higher. The *Surat* of the *Abhyásís* of a higher grade, will, however, be located in *Trikuti* or *Daswán Dwár* depending on their status. While those of the highest grade will be located in *Sat Lok* or *Rádhásoámí Pad*.

221. In short, the practitioner of the *Surat Shabd Yoga*—of whatever degree he may be—who has sincerely come under the *Saran* of *Rádhásoámí Dayál*, will not be located below *Sahas-dal-kanwal*. By the grace and mercy of *Rádhásoámí Dayál* and *Sant Sat Guru*, he will be located in higher and higher regions, according to his devotion, and will, one day, reach the Highest Region. This is perfect salvation.

222. It is true that Man (mind), *Máyá*, *Kál* and *Karam* create obstacles of all sorts in *Bhakti* (devotion). But, they cannot block the progress of the devotee who, by grace and mercy, is truly desirous of the salvation of his soul. On the other hand, the same obstacles help the *Abhyásí* after he has performed *Abhyás* for some time. In this way, his path is easily traversed by the grace and mercy of *Rádhásoámí Dayál*.

223. The 'Supreme Being *Rádhásoámí Dayál* is extremely gracious to such of His devotees, as have sincerely accepted His *Saran*. He grants salvation not only to them, but to their kinsmen also as far as it is proper. By enabling them to serve and love His devotees, He elevates their mind and spirit to some extent at the time of their death. Thus He saves them from the cycle of *Chaurásí*, and gives them human form and makes them attend *Satsang* and perform *Bhajan*. In this way, their salvation also commences.

224. Such unique grace was never before shown to the *Jíva* as is now done by the Supreme Being *Rádhásoámí Dayál* when He has manifested Himself as *Sant Sat Guru*. Whosoever sincerely performs some *Bhakti* to His Holy Feet, he and his near relatives, nay, even his servants, are granted salvation, according to their fitness.

225. Matter tends to flow again and again in the same direction in which it has done once. For example, if purgative is taken or a vein is opened, the matter or blood would flow again and again at

the proper time. How can then the mind and spirit, whose Real Home is in the higher regions, go elsewhere at the time of death, when their natural flow would be inwards and upwards ? This is, of course, subject to the condition that the desire for repairing to the Real Home and meeting with the Supreme Being is embedded in the mind and Surat, and strengthened as much as possible while living.

226. However, if the secrets of the Real Abode are not learnt, and journey on its path is not commenced, but, on the contrary, hopes, aspirations and desires remain centered round the body, the world and its pleasures and its objects, then the mind and Surat will, according to their proclivities and activities, be hurled, after death, into the *Sunn* below *Sahas-dal-kanwal*. They will then descend and assume physical forms in some lower region.

227. If one has performed meritorious acts, one would go to heaven, and again take birth in *Mrityu Lok* (region of the mortals) as a human being, and enjoy happiness. If, on the other hand, one is given to sinful acts, one would wander in lower regions and forms of life.

228. When the Surat goes to "*Sunn*" above the sixth *Chakra*, it becomes oblivious of the body and the world. But soon, its predominant desire manifests itself, and it descends from that *Sunn*, and takes birth in the particular region and form with which it has affinity.

229. The downward tendency of the mind and Surat in life is the cause of this descent or fall. The

current always flows down, because of desires for pleasures. Hence, the same desires manifest themselves after death, and bring down the Surat to the lower regions and forms of life.

230. It is, therefore, proper and necessary for everyone to learn, in this very life, the mysteries and secrets of the Nij Ghar (Real Home) and the Path and method leading thereto, either from the *Sant Sat Guru* or His Premí Sewak (loving disciple). He should commence the practices for proceeding on the Path. Having obtained some bliss and happiness internally, he should cultivate firm desire and hope for reaching the Nij Ghár and obtaining the Darshan of the Supreme Being *Rádhásoámí Dayál*. He will then abide in a higher region by the grace and mercy of the *Sant Sat Guru*. Until he attains to the Dhur Dhám (Highest Region), he will go on taking birth in human form, performing the same *Abhyás*, and sojourning in higher regions. In one, two or three lives, he will reach the Highest Region. Every subsequent life will be better than the previous one. The *Abhyásí* will meet the *Sant Sat Guru* in every life.

231. It is proper for a follower of *Rádhásoámí* Faith to perform the maximum possible *Abhyás* every day without fail, with reliance and trust in *Rádhásoámí Dayál*. He should go on augmenting his love and faith by attending *Satsang*. He should not entertain any doubt or misgiving. *Rádhásoámí Dayál* will, by imparting him His own strength, make him perform necessary *Abhyás* and locate him in His Own Abode, one day. There the Surat will

attain to supreme bliss, and get absolutely released from the pains and pleasures and the pangs of births and re-births. This is complete and perfect Uddhár (salvation). Whosoever thus keeps on performing *Abhyásí*, will not get lower forms of life i.e. his wanderings in the cycle of *Chaurásí* will forthwith come to an end. Nobody should ever have any doubt about it.

A SUMMARY OF THE PRECEDING PARAGRAPHS :

232. When *Shabd* is not heard distinctly or at all, the practitioner should, while sitting in the posture of *Bhajan*, commence *Sumirán* and *Dhyán*. When sound becomes audible, he should stop *Sumiran*, and attentively listen to the Sound. As regards *Dhyán*, he may continue to practise it, or pay less attention to it, or give it up altogether.

233. When thoughts of the world cause much distraction in *Bhajan*, then also it is proper to perform *Sumiran* and *Dhyán* for a while, sitting in the posture of *Bhajan*. When such thoughts are dispelled, and Sound is heard somewhat clearly, attention should be given to it. *Sumiran* should be given up, but, if possible, *Dhyán* may be continued.

234. If the Sound, which was audible disappears after some time, it must be due to (1) some evil deed or (2) the sinful acts done in the past or (3) the fact that the practitioner has disclosed the secrets of the *Rádhásoámí* Faith or his experiences in spiritual practices to a stranger or a *Satsangí*. In (1) and (2) cases, the *Satsangí* should perform *Sumiran* and *Dhyán*, while sitting in the

posture of *Bhajan*. So long as *Shabd* does not appear, he should, besides performing *Sumiran* and *Dhyán*, as directed above, repeat the Holy Name "*RÁDHÁSOÁMÍ*" for half an hour daily, in the manner indicated below. He should repeat, mentally or little audibly, *RÁDHÁSOÁMÍ* at the heart centre, then at the throat centre and then at the third Til (or Sahas-dal-Kanwal). Simultaneously he should also contemplate upon the *Guru Swarúp*. It is hoped that, by the grace of *Rádhásoámí Dayál*, purification of mind and spirit will be attained in a short time and evil *Karams* will be easily eradicated. Thereafter *Shabd* too will become audible. In the (3) case, besides the above measure, prayer for the condonement of faults should be offered, off and on, at the Holy Feet. Care should be taken that in future the devotee does not reveal the secrets of the Faith to anybody without permission. He must not relate his experiences in *Abhyás* to other *Satsangís*.

235. Exception is, however, made in the case of only those females who are unable to read and write. Their husbands or relations may communicate an account of their experiences in *Abhyás*. In the case of an illiterate male, if it is thought necessary to personally report about his experiences in *Abhyás*, and it is not possible for him to be present in *Satsang*, he may do so by having a letter written by some *Satsangí* who is dear and close to him.

236. There are *Satsangís* who do not hear *Shabd* at all or hear it only faintly. Even at the time of performing *Sumirán* and *Dhyán* their mind

wanders. They should discontinue the practice of Sumiran. Instead, they should mentally recite or sing some *Shabd* or couplets full of Prem (love), or they may perform some Sewá mentally. By this, it is hoped, the distraction would be removed. Singing of an *Áratí Shabd* would be the best form of mental Sewá. When the wanderings of the mind are removed, the practitioner may resume Sumiran and *Dhyán* as usual.

237. If a *Satsangí* is unusually troubled by the vagaries of mind at the time of *Bhajan* or Sumiran and *Dhyán*, it means that his mind is very impure. He is engrossed in the world and nurses unnecessary desires. He should reduce worldly thoughts and desires. He should not waste his time in the company of worldly people. He should perform Sumiran of the Holy Name with Dhun (chanting of the Holy Name musically or in a sing song manner) once or twice every day for at least half an hour at a time. By this, some purification will be attained after some time. *Bhajan* and *Dhyán* will be performed somewhat correctly.

238. People often wish to see light, spectacles, etc. in *Abhyás*. If they fail to do so, they think that they are not making progress. This is wrong. *Abhyás* means withdrawal and elevation of spirit and mind. Light and spectacles, if seen, will be *Máyak* (of *Máyá*). It will not endure. Hence, they may see them whenever they appear, but they must not wish to see them again and again. If their mind and spirit withdraw for some time, with the aid of *Shabd* and *Swarúp*, and stay at some high region, they would

surely get some bliss and pleasure of unalloyed *Abhyás*.

239. If a practitioner perceives sound as coming from his left side, he should not pay attention to it. If the sound does not disappear, he should release the pressure on the left ear. If even then the sound persists, he should remove the pressure on the left ear and direct his attention upwards in the middle. If the sound from the left side does not stop even on adopting these measures, he should, while sitting in the posture of *Bhajan* begin performing *Sumiran* of the Holy Name *Rádhásoámí* with *Dhyán*, in the following manner. He should mentally repeat *Rádhásoámí*, first at the third Til, then at *Sahas-dal-kanwal*, and thereafter at *Trikuti*. He should continue this practice till he hears the Sound coming from the middle or from the right side. He should get up after performing *Abhyás* for the usual duration.

240. If a *Satsangí* cannot participate in the daily *Satsang*, he should recite four or five *Shabds* (hymns) from "*Sár Bachan Poetry*" and read about ten paragraphs from "*Sár Bachan Prose*" carefully and attentively, assimilating their contents and comparing his own condition with them. Relying on the grace and mercy of *Rádhásoámí Dayál*, he should try to act up to the instructions and directions in these scriptures. In this way, he would get almost the same benefit as he would from attending *Satsang*. This would also facilitate the performance of *Abhyás*.